

BIBLIOGRAPHY OF INDOLOGICAL STUDIES

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BIBLIOGRAPHY OF INDOLOGICAL STUDIES 1942

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By the same author :—

- * The Kadamba Kula — A History of Ancient and Mediaeval
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- * Mangalore — A Historical Sketch

Under preparation : —

- * Maratha-Portuguese Relations — Political, Diplomatic, and
Military History of Western India during the XVII, XVIII and early XIX
centuries as revealed by Portuguese, English, French, Dutch, Maratha and Persian records.

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INTRODUCTION

No special justification need be pleaded for the publication of this Bibliography of Indological Studies. In placing its first volume before the learned public, I sincerely trust that it will be recognized that the undertaking is an earnest attempt to satisfy the long-felt want of a publication giving an yearly survey of research in all branches of Indic Studies—a want that has so far been but partially satisfied. An explanation may however be tendered for the late appearance of the work. For several years past I have been working at a complete Bibliography of Indian History to comprise three volumes, a work in which considerable headway has been made. In the course of this task the accumulating mass of material year by year made the work unwieldy and monumental. I therefore resolved to pause at the year 1941. From this date onwards all published material on Indic studies was to be arranged and presented to the public in yearly supplements to the main work. The issue for 1942 was ready for the press by the end of December 1943 ; but owing to the exceedingly great difficulties created by the war situation nothing was done in the matter of its publication, until a grant from the University of Bombay served to give it an added impetus.

The Bibliography is conceived on such lines as to serve the needs of scholars engaged in the study of all branches of Indian History and Culture. It is not merely a publisher's list but a treatise giving an adequate idea of the year's progress in research. It is intended to assist the antiquarian as much as the student of Indian Constitutional History and Law, of Philosophy and modern Economics, of Religion and Indo-Anglian literature. The historical material itself is arranged according to a definite sequence in the chronological order under the headings of Pre-History, Proto-History, Ancient India, Mediaeval India, Modern India and Current History. This sequence is also observed in the arrangement of the several articles published. In the two concluding sections, Greater India of the East and Greater India of the West, I have confined my selection in the main to articles giving an estimate of the extension of Indian cultural influence both in ancient and in modern times. Necessarily therefore these articles are largely of archaeological interest. And it will be interesting to notice that countries which have admitted Indian influence in their ways of thinking and living extend as far east as China and Japan and as far west as the Iberian Peninsula.

In each section the books of the year are given first, in italics. With a view to convey an idea of their contents and to help the research scholar to form a proper estimate of their subject-matter extracts from reviews appearing in well-known periodicals have next been added. My aim here has been to maintain the strictest neutrality and wherever I have failed to find unanimity among the reviewers I have quoted more than one of them on the same work in order to assist in the formation of a balanced judgement. Naturally these reviews are not confined to journals published in 1942 alone, and I have sought for them wherever I could find them in journals published after 1942 and even in the daily

newspapers. As a further aid in the collation of the various publications I have also given the number of pages, plates, maps and other illustrations together with the place and date of publication and the publisher. In my search for books on Indological subjects I have had in a great measure to depend on reviews of them published in the learned publications, and I must observe with regret that in most of them these useful particulars are often left incomplete. Thus it comes that in the case of some of the books included in the Bibliography I myself have been compelled to leave blanks.

The titles of books are followed by those of articles, placed within inverted commas. They are all or almost all summarized to facilitate the roving scholar's task and to save him much precious time and patience. In each case I have given either the aim of the author or the conclusion at which he has arrived. Owing however to difficulties of publishing, I have not found it easy to make these summaries in all cases perfect and exhaustive as I should have liked to do. It is my hope that with the return of normal conditions and greater facilities for the art of publication I should be able to supply this deficiency and make the Bibliography full and complete. And here I must in all sincerity observe that I shall be grateful for any co-operation that may be extended to me by scholars both in this country and abroad towards achieving this aim.

I have thought it convenient to abandon my original intention of including a note on the outstanding results of historical research during the year, as this would mean much needless repetition of the publications listed in the corpus of the Bibliography. For this very reason the very important article of Mr. P. C. Sengupta on the Gupta Era (No. 1101), where he has attempted to show that the initial year for that era was 319 A.D. and that in times later than 499 A.D. this initial year was taken to coincide with 319-320 A.D. and that further the Gupta and the Valabhi eras were one and the same appears in the Bibliography without any comment. Nevertheless I have prefaced the main work with contributions from scholars on the results of their explorations in the archaeological and other fields of Indological studies.

I cannot close this introduction without recording my deep sense of gratitude to the many friends who have assisted me towards making this Bibliography what it is. I am beholden in particular to Rev. H. Heras, S. J., for his paper on the "Seven Seas," for his sympathetic aid throughout and for allowing me the use of his library; to Dr. H. D. Sankalia, Professor of Proto-History, Deccan College Post-graduate and Research Institute, Poona, for his article and illustrations on Gujerat Excavations; to Mr. S. R. Srinivasan, Curator, Pudukkottai State Museum, for his article on the excavations in the Pudukkottai State and to Sir Alexander Tottenham, Diwan, Pudukkottai State, for a loan of blocks to illustrate the article; to Kumar Shri Anakchandra, heir-apparent, Bhayawadar State, Khatiawar, for his note on the rock-cut Buddhist relics at the Sana Hills; to Dr. P. M. Joshi, Librarian, University of Bombay for useful suggestions at all times, and to him and to his courteous staff, especially Mr. A. M. Narvekar, for making accessible to me the various periodicals

and journals received in the Library ; and to the Librarians of the Bombay Branch, Royal Asiatic Society, and of the J. N. Petit Institute, Bombay, for ready attention and sympathy. I am also indebted to my post-graduate students, Messrs. T. G. Gandhi and Ayub M. Mamsa, to the former for preparing the Hindi and the Gujarati entries and to both for assisting in the compilation of the index, while Mr. Wali A. Kamali of the Bombay University Library has laid me under obligation by attending to the entries in Urdu.

Finally, I must not forget the Konkan Institute of Arts and Sciences, Bombay, which was started with the object of fostering interest in Indian cultural studies and under whose auspices the Bibliography is given to the public. I must express my sincere appreciation of the frank criticism offered by its members at all stages of the work, and of their attempt at presenting the work in an artistic and most modern get-up.

G.M.M.

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THE FIRST GUJARAT PREHISTORIC EXPEDITION

By H. D. Sankalia

This expedition was organized by Rao Bahadur K. N. Dikshit, the Director General of Archaeology in India, with the co-operation of the Deccan College Post-graduate and Research Institute, Poona, and the Gujarat Research Society, to conduct prehistoric explorations in Gujarat in 1941-42. Here Robert Bruce Foote had found in the valley of the Sābarmatī, north of Ahmadabad, five large stone implements. He assigned them to a palaeolithic period, saying that the implements must have fallen down in the present bed of the river from the old bed (of the river), which was approximately 30 feet above the present bed.

Foote had also found at numerous places in Northern and Central Gujarat and Kāthiāwar, on loess hillocks and other sites, numerous microliths, at some places, particularly in Kāthiāwar, associated with fine potsherds. From this association he thought that these surface finds belonged to the Neolithic period. Since at the sites on the Sābarmatī he had noticed that a difference of no less than 200 feet separated the palaeolithic and neolithic finds he put forward a theory of a long hiatus between these two stone-ages in Gujarat.

The aim of the Expedition was therefore threefold :

- (1) To examine in what different geological strata could the palaeoliths be obtained *in situ*.
- (2) To discover the true relationship between microliths and potsherds by trial excavations in loess mounds.
- (3) To see if Foote's hypothesis could be proved or needed modification.

Acting on the clues left by Foote the expedition first explored the sites on the right bank of the Sābarmatī near the villages of Kot-Sādolia, and Hirpura. Explorations at Hirpura led to the discovery of a new site in the Gaḍhaḍā Nala. Pedhāmli, the second site mentioned by Foote was then extensively surveyed. The Sābarmatī valley survey was closed by an examination of the site at Warsora on the lower reaches and Haḍol in the Gaḍhwād Thānā on the upper reaches.

In all about seven sites, covering a distance of about 100 miles, were surveyed by the Expedition on the Sābarmatī. Of these Pedhāmli proved to be the most important site, its three localities Pedhāmli, Pedhāmli-Karoli, Pedhāmli opposite the Temple, yielding no less than 150 stone tools. These were obtained *in situ* from three horizons:—

- i) The gravel conglomerate.
- ii) The junction of gravel conglomerate and reddish silt.
- iii) Reddish silt.

These form respectively the lowest, the middle and the top-most parts of the main "Sābarmatī Stage," and overlie the beds of sandstone, shale and laterite. All these geological formations, particularly the

laterite, were assigned to the Eocene period by Foote. Recent studies of Middlemiss have shown that sandstone and shale formations are most probably of the Cretaceous period, and the laterite only a surface phenomenon.

Though no work on comparative stratigraphy of the Sābarmati and the Narbadā has been done, and though no fossils have yet been found in the Sābarmati gravels or the overlying silt, it would appear that these three layers or the main gravel conglomerate stratum which is usually about 10 feet in thickness are post-Eocene, and most probably of the Middle Pleistocene period. For the top-most layer, about 30 feet or more in depth from surface downwards, is loessic silt. The section exposed at Pedhāmli¹ is as follows :

From top :

Yellow Loess	30 feet	+	} Height of the Bank about 100 feet.
Reddish Silt	..	..	30 feet	+
Gravel Conglomerate	..		10 feet	+	
Laterite	..	..	10 feet	+
Shale	..	..	10 feet	+
Sandstone	..	..	10 feet	+

PRESENT BED OF THE RIVER

Almost similar sections appear at Kot and Hirpura, but here the lowest stratum is a kind of bluish clay. At Gaḍhaḍā where the finds were made the upper layers have been washed away, and only the gravel, weathered grey, lies exposed. At Haḍol, near Juna Nala, the gravel directly rests on the basal bed of granite.

At Kot, Hirpura, Gaḍhaḍā and Wārsora the finds were made in *in situ* gravel conglomerate, at Pedhāmli in all the three sub-strata and so also at Haḍol.

Stratigraphically the finds thus fall into three groups.

From the point of view of their state of preservation the finds, which are all of quartzite, are divisible into :

- (a) Rolled.
- (b) Slightly Rolled.
- (c) Fresh.

¹ See Plate I.

Most of the finds are however fresh.

Typologically the tools may be classified into the following groups:

TYPES OF TOOLS¹

I. Hand axes (including) sub-types :

- (a) Oval.
- (b) Ovate.
- (c) Pear-shaped.
- (d) Pointed triangular with butt-end heavy and thick ; *cf.* Lancelote hand axe of La Micoque type.
- (e) Pointed sub-triangular.
- (f) Arrow-head shaped.

II Cleavers :

- (a) On large thick flake, with an irregular U-shaped butt-end and oblique edge.
- (b) Short straight cutting edge, with thick rounded butt-end.
- (c) Short stumpy, with broad, straight edge, on thick flake.

III Scrapers :

- (a) Discoid-on-core
 - (i) with regular edge around the periphery.
 - (ii) with edge almost half the periphery.
- (b) Ovate-on-core,
- (c) Semi-circular on large flake.

IV. Flakes :

- (a) Levallois-like.
- (b) Calactonian-like, some with convergent and others with irregular flake-scars on face.
- (c) Nondescript.

V. Pebble Tools :

- (a) Round-bottomed, partly flaked on the fractured side.
- (b) Oval, flat-bottomed, partly flaked on the fractured side.
- (c) Nondescript, but flat-bottomed, some partly flaked on the fractured side, but others perhaps not genuine tools.

The proportion of hand axes, cleavers, scrapers-on-cores, and pebble tools to flakes is so large that on the present data the Sābarmati Palaeolithic industry has to be assigned to a hand axe culture. Stylistically, not much evolution is evident in the industry corresponding to the three sub-strata in which the tools were found. If, however, only the evidence of two hand axes—one pear-shaped, and the other, nearly a perfect ovate, and with a sharp edge around—and a cleaver, all from the reddish silt overlying the gravel conglomerate, is to be taken into account, then it may be said that the industry shows an evolution corresponding to the succession of strata. For these are the finest tools in the entire Sābarmati collection.

¹See Plates II and III.

On the grounds of flaking technique and symmetry of form, however, the hand axes may be grouped into two main classes :

- (1) Irregular outline, marked by rough "free" and "step" flaking and patches of cortex.
- (2) Regular outline, neat "free" and "step" flaking, and cortex patches, if at all, at definite places.

The Sābarmatī hand axe industry, when compared, of course stylistically, and typologically only, with similar industry from the Indus, Sohan and Haro rivers of the Punjab, the Narbadā in Central India, and South India near Chingelput brought to light by De TERRA's expedition shows that Class One resembles the Abbervillio-Acheulean types from the Narbadā and the Madras Vadamadurai, early and late types of hand axes ; whereas Class Two resembles the Chauntra and Attrampakkam hand axes, cleavers, and cores of the late Acheulean type.

In relation to recent European Early Stone Age classification by BREUIL, Class One compares favourably with the Lower Acheulean type, that is BREUIL's I and II ; Class Two with the Middle and Upper Acheulean (BREUIL's III-VII).

Similar resemblance has been noticed by the writer while comparing, type by type, with the tools discovered by SANDFORD and ARKYELL in the Nile Valley and by LEAKEY in East Africa. It would not be therefore surprising, if further work in Gujarat confirms the view that the Sābarmatī Palaeolithic Industry belongs to the Middle Pleistocene period, and was in some way related with the hand axe cultures of South India, Africa and Europe.

The Expedition also surveyed a small area on the Orsang river, at Bahadārpur in Central Gujarat. Here the section is as follows :

Black cotton soil	15 feet	+	} Height of the Bank about 60 feet.
Sand	..	..	10 feet	+
Brown Loessic Silt	..	..	15 feet	+
Ferruginous gravel, loose and uncemented	..	..	5 feet	+
Gravel	..	..	10 feet	+
				—	

PRESENT BED OF THE RIVER

From the top and in the gravel a number of hand axes of quartz and quartzite and a few flakes were discovered. Since the gravel is loose, the exact original location of each tool cannot be determined, many of which are heavily rolled, a few partially, and only some are fresh. Of the last, a quartz, heavy-butted, and triangular, pointed hand axe, with fine flaking all over the body, and a blade-like flake are the finest¹

¹ See Plate III, Top row, (left to right), No. 3 and Lower row, No. 3 respectively.

and show, granting that the tools are from the gravel conglomerate as they seem to be, that here too in Central Gujarat by the time of the deposition of the gravel, probably of Middle Pleistocene time, the hand axe industry had well advanced, having passed out from the earliest stages.

Side by side with the river valley survey the Expedition explored a large area, about 100 sq. miles, in Northern Gujarat and two small areas on the Mahi and Orsang and the Heran in Central Gujarat. This brought to light a large number of microlithic sites, proving that Foore's conjecture of an extensive microlithic culture in Gujarat was correct.

Trial excavations at two sites Hirpura and Lānghnaj, however, proved

- i) That the potsherds did not form part of the microlithic culture, as they usually disappeared from about 3 feet of the surface of the mound.
- ii) That the loess mounds of Gujarat were fossiliferous like those of Europe. For the Expedition found a number of fossilized bones of big mammals, sheep, goat, buffalo, cow, and perhaps horse (?).
- iii) That the microlithic people had a similar industry in bone.¹
- iv) That the microlithic industry does not exhibit the two phases of evolution as in Europe, geometric and non-geometric forms being found together in the same layers.²

The culture on the whole seems to be a transitional one, but not Neolithic. What its exact relation is to the Palaeolithic and the Neolithic and Early Chalcolithic cultures of Northern and Iron Age cultures of Southern India remains to be investigated.

¹See Plate IV (b).

²See Plate IV (a).

THE SEVEN SEAS

By H. Heras, ¹S. J.

In some of their speeches Mr. Churchill and the late Mr. Roosevelt have made reference to "the Seven Seas" meaning undoubtedly all the seas of the globe, though without knowing the original meaning of the expression.

Stanley Rogers in his recent book *The Indian Ocean* says the following about this point :—

"The ancients had an expression 'The Seven Seas,' which we use nowadays with but a hazy notion of what it means, for no one can say with certainty which were the Seven Seas."¹

But Rogers cannot explain what were those seven seas, and therefore he cannot say what was the real meaning of this expression. Moreover neither he nor the two statesmen mentioned above very likely knew the origin of the expression under study.

When I was deciphering the Mohenjo Daro inscriptions, one day I came across an inscription which spoke of the seven seas ; but I must acknowledge that it was as unintelligible to me as the book of the seven seals. Some months later when, the decipherment of all the inscriptions being finished, I was revising and grouping them according to subjects, I found five of them having the word *tirayir*. Now *tira* means "to open." The word being with the plural masculine termination *-ir* (later *-or* and *-ar*) would mean "the openers," "those who open." Later I realized the word *tira* could also mean sea, and in point of fact it had been used with this meaning in the inscription of the "seven seas." Consequently the word *tirayir* would mean, "those of the sea" "men of the sea." In point of fact there was an ancient Tamil tribe called the *Tirayars*, spoken of in Sangam literature² who were no doubt, the same people.

The Tirayars were well-known people living under the ancient Cōla kings of the Tamiḷnāḍu.

Then I found another inscription which mentioned the "five houses of the sea." I did not know anything about them, then ; but soon I found that there had been in ancient times five sub-tribes of the Tirayars.³ From this fact I could deduce three consequences : 1st, that the inscription mentioning "the five houses of the sea" most likely referred to the five tribes of the Tirayars ; 2nd, that if so, the five tribes of the Tirayars existed in the Proto-Indian period ; and 3rd, that the word *tira* appeared to be used when speaking about this tribe. In other inscriptions the word *kadal* was used for sea, but in connection with the Tirayars it was but natural to use the word *tira*.⁴

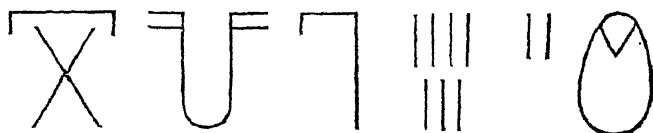
¹ Rogers, *The Indian Ocean*, p. 13.

² Kanakasabai Pillai, *The Tamils Eighteen Hundred Years Ago*, p. 48.

³ *Ibid.*

⁴ In connection with the Mohenjo Daro inscriptions referring to this tribe, see Heras, "The Tirayars in Mohenjo Daro."

Now the inscription which speaks of "the seven seas" precisely makes use of the same word *tira*. It may very likely refer to the same tribe in some way or other. Let us study this interesting epigraph.¹



The inscription reads : *Uril ire el tira adū udayan*, which means : "The leader of the seven seas who is in the country." Commenting upon this inscription I have said in my article on "The Tirayars in Mohenjo Daro": "The clause *uril ire* seems to be synonymous to this "who is living" or "the present one." Accordingly this would be the seal of the living leader of the Tirayars. His peculiar title seems to be "the leader of the seven seas," a title which is in perfect agreement with the occupation of the tribe. The *Purāṇas* which, though finally composed at a much later period, have wonderful treasures of pre-Āryan knowledge and lore, describe the whole of the world as being formed by seven *dvīpas* or great insular continents. These seven *dvīpas* are surrounded by seven great seas,² which seems to be the seven seas mentioned in the inscription under study. Thus, to call the chief of the Tirayars "the leader of the seven seas" is the same as to call him "the lord of the whole Ocean."

Rogers discusses what the seven seas referred to by this expression could be ; but he does not arrive at a definite conclusion. The ancient five tribes of the Tirayars, which existed as late as the 16th century A.D. were the following :—

Pangala Tirayar	= Tirayars of Bengal,
China Tirayar	= Tirayars of China,
Kadara Tirayar	= Tirayars of Burma,
Singala Tirayar	= Tirayars of Ceylon,
Pallava Tirayar	= Tirayars of the Pallavas.

Accordingly the Tirayars knew five seas, *viz.* the sea of Bengal, along the shores of the ancient kingdom of Vaṅga ; the sea of China ; the sea of Burma ; the sea of Ceylon and the sea of the Pallavas, *i.e.* along the kingdom of Tondamandala.

Nevertheless for reaching the sea of China, the Tirayars were forced to cross two other seas : the Malacca straight and the south China sea, which we may call Indo-China sea. The former undoubtedly was called the sea of Suvarṇa-dvīpa, which island properly was Sumatra, though its denomination extended at times to the other eastern islands and to the

¹ Mackay, *Further Excavations*, II, pl.

² For instance, cf. *Vaṅṇa Purāṇa*, II, 2.

Malaya peninsula under the general name of Suvarṇabhūmi.¹ This sea was well-known to ancient Indian merchants, as testified by the *Jātakas*² and by the *Kathāsarit-sāgara*.³

The Indo-China sea was undoubtedly known to the Tirayars as the sea of Campā. The ancient kingdom of Campā, roughly corresponds with the modern Empire of Annam, and was known to Indian merchants from very early times.⁴

From what we have said it is evident that the Tirayars of Tondāman-dala, situated on the eastern coast of India, were trading in the southern and eastern seas only, just as the Paṇis were the traders of the western seas. The Minas perhaps traded on the east and in the west, though we find them much in the west. The Tirayars traded in the eastern seas exclusively. It is furthermore evident that the seas known to them were seven, viz. the seas of Ceylon, Tondāmandala, Bengal, Burma, Sumatra, Indo-China and China. These were very likely the seven seas whose leader is mentioned in the inscription under study.

Nevertheless it seems certain that this expression had a more universal meaning at a later period. The *Purāṇas* mention the seven seas surrounding the seven *dvīpas* or islands into which the whole world was supposed to be divided, and mixing this ancient historical information with mythology, as was usual among the purāṇic writers, it is said that these seas are of salt water (Lavaṇa), of sugarcane juice (Iksha), of wine (Sura), of clarified butter (Sarpis), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala).⁵

The same universality seems to be suggested in two current Tamil expressions, used when speaking about traders. Traders are said to be "those who roam about the seven seas." Also when a person comes back to his land after a long absence, they say that "he is back after roaming the seven seas."

In the same way in Kannada literature it is said that "the earth is dressed with seven seas"⁶.

Why the number seven in connection with the seas finally came to mean all the seas of the earth it is not difficult to explain. Seven is a mystical number. As number eight is consecrated to the divinity and to the celestial bodies according to the explanation of the Roman author Macrobius,⁷ so number seven refers to the things of man.⁸ In the Mohenjo Daro religion God was supposed to have eight forms,⁹

¹ Cf. Majumdar, *Suvarṇadvīpa*, I, pp. 60-64.

² Cowell, *The Jataka*, III, p. 124; VI, p. 22.

³ *Kathāsarit-sāgara*, p. 276 (Bombay, 1867).

⁴ Majumdar, *Champa*, pp. 21-33.

⁵ Cf. for instance *Viṣṇu Purāṇa*, II, 2.

⁶ *Sabdamani darpana*, No. 225.

⁷ Macrobius, *In somnium Scipionis*, I, 6.

⁸ *Ibid.*, I, 8.

⁹ Cf. Heras. "The Religion of the Mohenjo Daro People," pp. 7-9.

On the other hand the victims of a human sacrifice were always seven or a multiple of seven.¹

The expression also travelled to the Mediterranean along with the Indo-Mediterranean race, but, strange to say, having at present restricted its ancient universal meaning in an extraordinary way. Both in Latin and modern Spanish "*Septem Maria*," "*los siete mares*" is the denomination given in ancient times to the seven mouths of the river Po, in north eastern Italy.

From the Mediterranean the expression travelled to the shores of the Atlantic very likely accompanying the Druids and has kept in England the ancient though not the original meaning of universality. "The seven seas," are all the seas of the world.

¹ *Ibid.*, pp. 25-28.

ROCK-CUT BUDDHIST MONASTERY AT "SANA" HILLS

(NEAR JAFFRABAD ON THE SOUTHERN COAST OF KATHIAWAR)

By K. S. Anakchandra

This archaeological relic of Buddhism in ancient Saurāṣṭra surpasses in size and importance similar caves at Talaja and Dhank in the Kathiawar peninsula. We can safely date it at about the time when the religion of the Buddha was at the peak of its influence or when the famous edict of Aśoka was inscribed at Junagadh towards the middle of the 3rd century B.C.

A tiny stream runs from north-west in a southerly direction and joins the Indian Ocean a few miles lower down. On the eastern bank of this rivulet there is a high ridge rising from the flat coastal plateau and running from east to west. Its western extremity divides itself in the form of a two pronged hook and ends about two hundred yards away. The northern arm of the hook has a spur called "Munda" and the southern arm has two others called "Ravto" and "Champa Galo". All the three are in the form of an amphitheatre and are known by the name of "Sana" (Holes) Hills, while the river itself is called Rūpan. Local tradition however would have us call the big Buddhist stupa "Nilkanth Mahadev," the river "Nila Nadi," and the hills "Makhanio Dungar." For, as in the case of similar rock-cut caves throughout India these too are said to have been the abode of the Pāṇḍavas during their epic exile. Important caves are still shown as "Gandhari's Mahel," "Bhimchori," "Hadimba's Swing," and so forth.

The place is in Junagadh State some ten miles from the port of Jaffrabad, and the three Railway stations of Rajula, Chalala, and Panikotha are from 25 to 30 miles distant. It borders on the Gir forest and can be reached with some difficulty by car, although the roads are not very attractive for the modern tourist. The river is always full of fish and alligators, while there is abundance of game, big and small, in the country-side around.

Plate v shows the hill called "Munda." It has 18 caves and 47 cells. The following are important: Cave No. 7, which is cut right through the cone-like peak of the hill, is seen at the right-hand top corner. It has three cells (i) 8' 4" by 7' 2" by 6' 8"; (ii) 7' by 6' 8" by 6' 8"; (iii) 13' 10" by 10' 4" by 6' 8", and a verandah on the side facing north, which is 13' 10" by 5'. Next come Cave No. 8, a "Dharamshala" for pilgrims, and caves Nos. 9 and 11 which are used at present by the Bavaji and his disciples, while Cave No. 10 forms the Mandir, where the phallic emblem of the Mataji (Mother-Goddess) and a symbolic trident are kept for worship. Caves Nos. 12 and 13 are general store rooms, and the whole group from Nos. 8 to 13 remains inhabited. There are four tanks full of water in this locality, and a small garden is kept up through the zeal

of the Bavaji's disciples. Cave No. 14 is important and is called "Gandhari's Mahel." It may more aptly be described as "Library Hall." There is a big courtyard facing south-west, leading to which is a well preserved flight of steps. Four steps take us to the verandah. It has two octagonal pillars, with square bases and abaci. It is 18 feet long and 4' 9" broad, and a door 7' by 5' 10" leads down two small steps, to the floor of the Central Hall, which is 37' 4" by 15' 02" by 8' 02". There are 8 square cells, 7' 9" by 7' 9", four on either side of this hall, and a raised seat, 1' 3" high and 2' 3" wide, runs on two sides of it. There is one big cell 19' 4" by 15' 5" at the back of the Hall. Further north, a little on a lower level is Cave No. 15, seen on the extreme left in Plate v, the details of which are shown in Plate vi(a). It was probably the "Guest House." It is easily accessible and commands an excellent view.

The hill called "Ravto" has 15 caves and 30 cells, two of which are important. Cave No. 11 is called "Bhimchori." I think it should better be styled "Ceremony Hall." It faces East, and has a verandah, 40' 5" long, 6' broad, 9' 3" high. A doorway 7' 9" broad gives access to the Hall, but the dividing wall on the left hand side is destroyed and a rough mud wall is erected in its place. The hall itself is 40' 5" long, 38' broad, 9' 10" high, and there is a running seat 1' 10" high and 1' 2" wide, along three sides of it. In the centre, there are four octagonal pillars with round bases and abaci. A carved plinth in the roof joins the tops of these pillars, and presents the appearance of a canopy in the centre of the Hall. There is a side cell to the hall, 13' 5" by 7' 8" in size. Next we come to Cave No. 15, the most important in the whole group, because it contains one of the bigger and better preserved stupas, from which we can identify the place as a Buddhist Monastery. It faces North. After passing through two verandahs, 24' 11" by 4' 6" and 25' 4" by 11' 8" and both 8' 6" high; we come to the door, which is 10' 10" high, 5' 9" broad. On each side of the door, there are two small windows. The one to the right has partially decayed, along with a small portion of the side of the door. Plate vi(b) shows the front and the interior of the cave with its stupa in perfect preservation. The hall is 18' broad, 13' high and 20' long from the door to the stupa. The back wall is carved in a semi-circle, and is 4' 2" away from the stupa at the sides, and 4' 9" at the back. The ceiling is in perfect condition and the red powder lying on the floor and on the stupa, proves beyond doubt that the walls and ceiling may have been plastered with some kind of red pigment. The base of the stupa is 3' 10½" high and its circumference is 24' 5". The dome-like cupola on it is 21' 5" in circumference where it touches the base, but at its maximum bulge it is 22' 10" in circumference and 4' 4½" high over the base. The total height of the stupa is 8' 3". On the top of this stupa, exactly at the centre, there is a square hole 11" by 11" and 1' 5" deep. There are four small round holes, 3" deep and about 2' away from the central square hole. These indicate that there must have been some umbrella-like structure over this cupola of the stupa, as in the Karli Caves. In the square hole a holy relic

was presumably deposited, and the small holes served for erecting some sort of canopy over it. There are two water tanks near this cave, making a total of six on the hill.

The 3rd hill "Champa Galo" has only ten caves and 22 cells, all of which are in a state of semi-preservation. The largest number of the ruined caves are found here. The important ones are Caves Nos. 3, 4 and 7. No. 3 the biggest cave, is called "Hathikhana." But it will be more appropriate to call it the "Dining Hall." For the cells on the right and the left, serving as kitchens and store rooms, and the proximity of its level to the river, facilitating supply of water and of things of daily consumption, all tend to show that this may have served as a general common dining place for the whole community. It is 68' 4" long 61' broad and 16' high, and faces north. The front side is open, and there are six pillars of 2' 3" by 2' 3" which separate it from the courtyard. It can conveniently accommodate more than a thousand people. There are four cells on the right and two cells and two corridors on the left side of the courtyard. Cave No. 4 is a second "Stupa Hall," just like cave No. 15 of "Ravto" Hill described above. Just like the first "Stupa Hall" the back wall of this also is semi-circular, in the centre of which the stupa stands. The hall is 18' long from the door to the "Stupa" and 13' 3" broad. The Cupola over the base is partially destroyed, and the base itself has decayed in places. The base is 21' 7" in circumference, and the whole stupa 9' 2" high. There is a corridor-like room on the right hand side, having a door from the hall, and another from the verandah opening into it. It is 16' long and 6' broad. There is another cell, 12' 10" broad, 7' 10" high. There is a seat, 2' 4" wide running along three sides of this cell, and it has a verandah 17' by 4', in front of it. Cave No. 7 is looking East, and I would name it the "Lecture Hall." It is 23' long 19' 3" broad. It has no verandah, and on entering it we find a small plinth in the doorway. There are two niches in the back wall with a dais, 7' 10" wide. A step 3' 10" long, leads to the lower dais, which is 3' 6" wide. There may have been similar graduated steps leading to the door, but the remainder of the floor is covered with cow-dung, and nothing can be seen.

The entire settlement was surrounded by a brick wall 6' broad of which, however, only the foundation remains. It completely encircles the open mouth of this amphitheatre, and runs across the crests and peaks of all the three hills, which are connected. The gate of this fortress appears to be at the foot of the "Munda" hill. Outside but near this gate, there are foundations of stone houses. There is a mud dam inside the fortress, stretching from the foot of the "Munda" hill right down to the foot of the "Ravto" hill, which collects the water, coming down from the slopes, into a pond in the centre of the monastery. In the middle of this dam, there are remains of a sluice intended to control the storage of water. At this place there is a white stone pillar, 4' above ground, which has a defaced inscription on it. I was told by the Bavaji that the stone was planted very deep, and that once someone dug out a treasure-trove from

beneath it. If carefully uncovered, there is a possibility of some inscription being found lower down. Well-cut flights of steps and footpaths give easy access to every cave. As to tanks there are a few on each hill, about 29 in all, but those on the "Munda" hill are the best preserved. Small channels, ingeniously hewn from the hill-tops, direct the flow of water into the mouths of the tanks, which are generally 3' by 2½'.

Now the foundation of the brick fort suggests that on its ceasing to be a place of Buddhist thought and learning, the monastery may have been appropriated by some war-like chief, who seeing its advantages from a military point of view, carefully fortified it. I was curious to know, if there was any cemetery there, as that would afford an indication of its being tenanted on any large scale. But the Bavaji assured me that there was none except at the place where his own Guru was buried. He had however heard from the latter who first came to live there about 80 years ago, that when happening to dig out mud from one of the tanks near the "Gandhari's Mahel" (Cave No. 14), it was found to conceal innumerable human bones and skeletons, and so they filled it up again with stones and mud. This proves that there may have been horrors of war and revenge committed at this place at some time. The position of that tank in the midst of the best habitable quarters, precludes the other possibility of its being used as a common burial ground.

In his volumes on the Archaeological Survey of Western India, Burgess has summarily described this place. But it has been immortalized by that famous folk-tale writer, Mr. Zaverchand Meghani, in his "Rasdhar No. 5" in the tragic tale of "Deha Na Chura" or the destruction of the body. Otherwise very few scholars know anything of this grand ancient monument, presumably because it lies in an out of the way place.

A NOTE ON ARCHAEOLOGICAL EXCAVATIONS IN PUDUK KOTTAI STATE

(1938-44)

By K. R. Srinivasan

The systematic excavations of "pre-historic" burial sites of which there are many in the state, could be taken up profitably only after a complete survey of these ancient sites (in relation to the physical features of the country) which work is now in progress. The distribution of these burial sites has relation to the river systems and hills. These sites contain menhirs, urn and cist burials with cairns above them and are surrounded by stone circles or cromlechs. A few of them might have been dolmens with capstones and there are indications of "avenues" in one place. The earlier excavations of some of these urns and cists have yielded a large amount of pottery, weapons, and other grave goods, which afford us a fairly good idea of the nature and variety of the burials and their contents, and indicate to the future excavator what to expect.

Excavation and clearance of mounds containing buried temple-structures form another feature of our archaeological work, and a few of the more interesting sites are mentioned below.

The *Mūvar Kōvil* (The temple of the three) in Koḍumbālūr is well known for its early Cōla architecture and sculptures, the most exquisite of the kind. The three shrines to Śiva were erected by an Irukkuvēl chieftain, Būti Vikrama Kēsari, mentioned in the Pallava grantha inscription on the wall of the central shrine, who ruled in Koḍumbālūr as a Cōla vassal. Two of the three shrines were restored carefully to their original condition and since most of the stones of the superstructure of the third shrine were missing it could not be restored, but the moulded plinth remains intact. (Plate vii)

With a view to retrieve other sculptures and carved stones that may lie buried and to expose the full dimensions of the temple, the mound in front of the temple and all round was excavated. The excavation has shown that the two shrines and the plinth of the third were the principal structures of a large temple with a number of sub-shrines, all built completely of stone, from base to finial, inside a walled enclosure. The central group of shrines stand on a north-south line, each 21 ft. square at base, and separated from one another by about 10 ft. all facing west. Each of these shrines had an *ardhamanṭapam*, about 18 ft. square at the base of which the basements now remain. Common to all these three shrines and at a distance of 8 ft. in front of the *ardhamanṭapams* was a *mahāmanṭapam*, 91 ft. by 41 ft., the plinth of which is *in situ* (Plate viii(a)). In front of this, at a distance of 1 ft. 9 inches and placed centrally, was a smaller *manṭapam*, 11½ ft. square, which probably was the shrine for the huge *nandi*, which is next only in size to the famous *nandi* in Tanjore. In front of the *nandi-manṭapam*, and mid-way between it and the main entrance

of the enclosure is the base of another structure, $5\frac{1}{2}$ ft. square, probably the *dvajastamba* or *balipīṭham*. Surrounding the principal group there was a covered cloister running inside the enclosure with fifteen sub-shrines, a unique feature since all the other early Cōḷa temples noticed in the State have only seven such sub-shrines. These were also completely of stone and the plinths of all, except one, are intact. Each sub-shrine contained a *garbhagrham* and an *ardha-maṇḍapam* in front. Their plinths abut on the compound wall, which is also of cut-stone, $3' 4''$ thick. There was a *gūpuram* entrance in front in the centre of the southern wall with a passage $4\frac{1}{2}$ ft. wide. There was another opening 4 ft. wide on the eastern wall near the north-east corner leading down by a flight of stone steps to the water in a stone-well, located just outside the wall.

The stones are neatly cut and closely fitted, and inside the wall there is a core of rubble between the stone facings on either side. The two extant principal shrines are an architectural marvel in stone with their carved and moulded components and a *vimānam* which is hollow inside. (Plate vii). The best examples of early Cōḷa sculpture are found on the two extant shrines and their *vimānams* and a few others were dug out during the excavation. The most interesting sculptures are *Ardhanārīśvara*, *Vṛṇādhara-Dakṣiṇāmūrti*, *Gajārimūrti*, *Antakāsura samhāraṃmūrti*, *Kirātamūrti*, *Gaṅgādharamūrti*, *Śaṅkara nārāyaṇa*, *Candra śekhara*, *Umā*, *Mohini*, *Jyēṣṭha*, *Sūrya* and *Candra*. There are no *Somāskanda* panels inside any of the two shrines, a feature which shows that the temple is post-Pallava and early Cōḷa (9-10th centuries A.D.).

The *Aivar Kūvil* (the temple of the five) was excavated from a mound discovered in a field, a furlong to the south-east of the *Mūvar Kūvil*. The mound was 130 ft. long, east-west, and 80 ft. wide, north-south, and 5 ft. high above surrounding ground level. Excavation of the mound disclosed what remain of an unique structural temple, built of stone, of a type quite unlike any of the other structural temples found in the south of the Peninsular India.

The plinth of the *garbhagrham* (sanctum), which has now been exposed, is $43\frac{1}{2}$ ft. square and has projections at the corners which look as if four smaller squares overlap the corners of the central larger square. (See Plate viii b. These correspond to a large central shrine facing west and four smaller ones at the corners, all square, and built on the same basement. The smaller ones measure 7 ft. square and contain a square *Yonipīṭha*-base with an octagonal socket in the centre to accommodate the base of a *linga*. The two small shrines at the rear face east, in front of each of which is a landing reached by a flight of steps on either side, south and north, with a balustrade on the outer side. The two small shrines in front face west, like the central shrine, and in front of each is a landing reached by a single flight of steps. In the centre of the principal shrine, which also must have been square, is a large *Yoni* base, 5 ft. square, with an octagonal socket $1\frac{1}{2}$ ft. wide in the centre. On the north and south of the central shrine, each in the recess between the sub-shrines, is a landing with a flight

of steps. The central square shrine seems to have been surrounded by a circular *prākāram* or circumambulatory passage of which there are traces of walls all round. The central shrine was approached from the west by a passage between the two front sub-shrines.

There is a *mahāmaṇṭapam* in front, the plinth of which is lower than that of the main shrine and the mouldings different. The plinth of the *ardhamāṇṭapam* connecting the main shrine with the *mahāmaṇṭapam* is of the same height and type as the latter. In front of the *mahāmaṇṭapam* is the plinth of the *nandi-maṇṭapam* with the *nandi* still *in situ*.

The sculptures excavated here include *Dvārapālakas*, *Durga*, *Viṣṇu*, etc. and pieces of cornice with gables containing human heads inside, friezes of *bhūtas*, elephants, *lōraṇas* and other components of the pillars and pilasters all of which unmistakably indicate that the architecture was of the late Pallava period. (See Plate ix). Seven brief Tamil inscriptions, all of the early Cōḷa period, had been discovered on the mouldings of the plinth of the *ardha* and *mahāmaṇṭapams*.

Judging from all the evidence gathered it is clear that the main structure consisting of the five shrines, all dedicated to Śiva, was a late Pallava structure of the 8th-9th centuries A.D. while the two *maṇṭapams* in front with their early Cōḷa Tamil Inscriptions, all of which refer to the temple as *Aintali* (the temple of the five), were added in the early Cōḷa period 9th-10th centuries A.D. The lion pillars and bulbus capitals, the *Somāskanda* group and a prismatic *linga*, characteristic of the late Pallava temples, which must have belonged to this temple, have been traced in other much later temples in the village, where they have been removed for worship.

The interest about this temple is its peculiar plan. A combination of the plan of this temple with four smaller shrines at the corners, and that of the famous Panamalai (South Arcot District) Pallava temple with three smaller shrines on the same plinth, on the north, west and south of a central one, gives the plan of the famous Kailasanātha temple in Kāñci which has sub-shrines on the same plinth on the three sides and four corners. (See Plate viii b)

The *Tripurāntaka* temple was another low mound in the same village, a few furlongs to the south of the *Aivar Kovil*. Excavations revealed only the basement of a stone temple, all the carved stones and mouldings of the plinth have been lost, and a group of sculptures including two exquisite early Cōḷa sculptures of Śiva as *Tripurāntaka* and Uma as *Tri-purasundari* and some *bhūtas*.

Mounds called “*Śamaṇar-tiḍal*” or “*Śamaṇar-mēḍu*” by the local people were also excavated. The names mean “Jain mound” and they are obviously Jain vestiges.

One such Jain mound excavated in Mosakudi village is the most interesting. It was an extensive mound 4-5 ft. high, and on one of its

slopes were lying a nude standing *Tīrthāṅkara* idol with a halo of flames round his neck and a *Yakṣi*. Many years ago, a similar standing idol of *pārśvanātha* with a serpent hood over his head and a seated *Tīrthāṅkara* were removed from here to the State Museum. After excavation of the site the remains of the moulded plinth of the sanctum of a stone temple with an *ardhamanṭapam* and *mahāmanṭapam* in front, all facing east, were exposed. The stones of the plinth of the structure are intact on the southern and western sides, but all the other stones are missing. There is a Tamil inscription of the early Cōla period on the moulding of the plinth and it gives the name of the place as Peneñjār and of the temple as Perumpalli. During excavation, another nude stone idol of a standing *Tīrthāṅkara* with a *trichatra* over his head, a lotus base of a *mānasthamba* in stone, finials of gables and other figures made in stucco, and large quantities of large-sized bricks were dug out. The large *Tīrthāṅkara* idol, seated in the *dhyāna* pose under a triple umbrella, seems to have been installed in the sanctum while the three other standing *Tīrthāṅkaras*—perhaps *Adinātha*, *Pārśvanātha* and *Mahāvīra* adorned the niches of the walls of the sanctum and the *Yakṣi* had a separate shrine in the *ardhamanṭapam* or *mahāmanṭapam*. There are traces of a compound wall, 134 ft. long and 100 ft. wide, running all round the temple. The *vimānam* seems to have been built in brick and mortar. The sculptures are all of the Pallava period (7th-9th centuries A.D.).

Another Jain mound in Nallūr, 50' × 50' was excavated, and the stone plinth of a temple with sanctum, 12 ft. square, and *ardhamanṭapam*, 11' × 9' was exposed. The temple faced east and its walls and *vimānam* seem to have been of brick. The *Tīrthāṅkara* idol found on the edge of the mound is that of *Mahāvīra* seated on a *simhāsana* in the *dhyāna* pose with a triple umbrella over his head and chowrie bearers on either side. Below the chowrie bearers on either side of the *āsana* are two rearing lions.

On a mound in Śembāttūr were noticed three stone pillars and two pilasters, all with lion bases, an idol of *Mahāvīra* and another of a *Yakṣi* with an inscription below on the pedestal. The mound was 85' × 58' and on excavation revealed the rectangular basement of a stone temple 32' × 17' facing east. The moulded and carved stones were missing. A polygonal bulbous capital and other components of pillars were dug out. Similar lion pillars belonging to this temple were traced out in temples of a much later date in two villages nearby. The features of the lion pillars and *Mahāvīra* indicate that the original temple belonged to the late Pallava times (8th-9th centuries A.D.), while the *Yakṣi* with the Tamil inscription below, which gives the name of the maker, is of the time of the Cōla, Rājaraṇja I (985-1014 A.D.).

These monuments illustrate temple structures of two consecutive and slightly overlapping periods of the history of temple architecture in the south and the evolution of the various motifs from the Pallava to the Cōla period. The later Pallava monuments in Toṇḍaimaṇḍalam

round about Kāñci, the seat of the Pallavas, are well-known, and the later Pallava monuments described above afford additional examples of such structures in the far south on the traditional borders of the Cōḷa country. Since these monuments are situate on the border land between the Cōḷa country, over which the Pallava rule extended till the 9th century A.D., and the Pāṇḍya country where till about the same date the Pāṇḍyas were the contemporary ruling power, these temples and others in this region, not described in this note, show certain indigenous motifs not found in the typically Pallava monuments round about Kāñchi. The early Cōḷa monuments, those excavated and those extant, form an interesting group for the study of monuments of the period of transition between the great late Pallava temples at Kāñci and the great Cōḷa temple at Tanjore.

PERIODICALS AND ABBREVIATIONS

N.B.—Periodicals referred to twice only have not been included in this list, but bibliographical information is supplied in the entries themselves.

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 19. —**Altekar, A. S.**, "Methods of Teaching and Study in Ancient India," *GBC*, pp. 425-431 (The system cultivated memory without encouraging cramming ; developed reflection and analysis, made debates a normal feature of higher education and paid individual attention to the needs of students. In the view of Hindu educationists scholarship was the result of maturity of intellect and was possible only after a lapse of years properly utilized in reading and reflection).—**Bachhoffer, Ludwig**, "On Greeks and Śakas, in India," *JAOS*, LXI, pp. 223-250, 2 pl.—**Bailey, H. W.**, "Kaniṣka," *JRAS*, 1942, pp. 14-28 and 250 (A fragment of a Khotanese manuscript containing the legend about Kaniṣka and
 22. Aśvaghoṣa is here edited and translated with notes).—**Gosh, N. N.**, "University Education in Ancient India," *MB*, L, pp. 11-114 (Speaks of Takṣaśīla, Nālanda and Vikramaśīla where teachers

- and students lived together in the University camps and different branches of learning and their curricula were regulated by the rector).—**Mookerjee, R. K.**, "Universities in Ancient India with Special Reference to Ayurvedic Studies," *JUPHS*, XV, I, pp. 12-42 (Sketches the principles and practices governing Education in general and shows that the same principle of individual relationship between the teacher and the taught living together as members of the same family and homestead was also operative in regard to medical studies. The organisation of these studies into primary, secondary and advanced stages is then described).—**Munshi, K. M.**, "The Golden Age of the Imperial Guptas," *BV*, III, II, pp. 113-125 (An address to the Sāhitya Sansad. The author does not claim this to be an attempt at research; he has tried to present a picture of the golden age, pieced together out of fragments discovered by scholars).—**Nath, Jagan**, "The Hūnas in India," *NIA*, V, pp. 249-254 (Seeks to refute Mr. Iankara's thesis in *NIA*, IV, pp. 36-42, that i) the only invasion of India took place in the reign of Skandagupta, and it was repulsed, and that ii) Toramāna and Mahirakula were not Hūnas but Pārthians or Kṣatriyas).—**Potdar, K. R.**, "Contemporary Life as Revealed in the Works of Bāṇa," *JUB*, XI, 2, pp. 111-143 (Deals with the people, their occupation, social intercourse, etiquette, ceremonials, city, village and forest life, and learning, art and architecture).—**Puri, Baij Nath**, "The Kuṣānaputras," *IC*, VIII, pp. 191-196 (Discusses the chronology of the later Kuṣānas who were known as Kuṣānaputras: Vamataṣa, 248/49—268 A.D.; Vāsiṣka, 270-278 A.D.; Kaṇiṣka II, year 41=289 A.D.; Kaṇiṣka III, year 84=332 A.D.).—**Puri, Baij Nath**, "The Term Kuṣa or Kuṣāna," *JIH*, XXI, pp. 57-59 (Baron Holstein's suggestion that Kuṣāna is the adjective of the family name Kuṣa has now to be given up, a conclusion borne out by the examination of the different forms which the family name assumes in inscriptions, coins etc. The name of the family was Kuṣāna and not Kuṣa).—**Roy, H. C.**, "The Line of Kṛṣṇagupta," *IC*, VIII, pp. 133-136 (Argues that the line of Kṛṣṇagupta is not a branch of the Imperial Guptas).—**Santhanam, S. S.**, "Publicity in Ancient India," *IR*, XLIII, pp. 191-192 (Epigraphical records displayed at temples and public places).—**Sastri, N. Aiyaswami**, "Aśoka's Edicts and Sagga," *JSSOI*, III, pp. 87-98 (Aśokan edicts in speaking of heavenly bliss as a reward for righteous living should not be construed as having been influenced by the Vedic religion. The latter's offer of the same reward is to those that perform sacrificial rites).—**Seth, H. C.**, "Khāravela and Gardabhila," *NUJ*, No. 8, 1942, pp. 4-11 (Khāravela belongs to the early part of the first century B. C. and is identical with Gardhabhila of the Jaina and Puranic traditions).—**Singh, Rama Dari**, "Social, Economic and Cultural Life in the Republics of Ancient India," *JBHU*, VI, pp. 72-91 (Detailed information is available only about the Andhaka-Vṛṣṇis, the

- Licchavis and the Sākyas and so the author has had necessarily to draw much of the material from the description of these republics).—**Tai Chi Tao**, "The Cultural Relationship between India and China," *MB*, L, pp. 125-127. (A relationship which has lasted 2,000 years and has built up mutual understanding).—**Vreede, F.**, "Introduction to the Comparative Study of Ancient Greek and Indian Culture," *JUB*, X, IV, pp. 120-136.—**Yeh, George K. C.**, "India and China," *AR*, XXXVIII, pp. 337-351 (Shows how much China owes to India and also how in many fundamental ways China is different from India).
37. **ANCIENT INDIA, SOUTH : Iyengar, P. T. Srinivasa**, *Advanced History of India (Hindu Period)*, edited by Gurty Venkata Rao. Waltair, Andhra University, 1942. xiv, 521 pp. Rev. in *IHQ*, XIX, p. 90 by A. C. Banerjee : "The chief interest of the book consists in the data from Tamil literature."—**Balasubramanyan, S. R.**, "Nandivarman II and the siege of Nandipuram," *NIA*, V, pp. 224-228. (Nandipuram also known as Āyirattali is the place besieged by Citramāya and the Dramila kings).—**Joglekar, S. A.**, "The Home of the Śātavāhanas," *ABORI*, XXIII, pp. 196-205 ("We must look to the original habitat of the Śātavāhanas around Karle." The author thinks that the Śātavāhanas pressed the Kṣaharātas close from Karle to Nasik via Junnar. And from this point of view the Āndhras are so called not because they belonged to the territory now called Āndhradeśa, but because they belonged to the Āndhra valley in the Poona district).—**Menon, K. Achuta**, "Ship-Building in Ancient Malabar," *BRVRI*, XI, pp. 1-11 (Traces its history from the remote past to the Portuguese period, and thence to the 19th century, and develops the interesting hypothesis that *Vanchi*, the capital of the Ceras, was so called because of the multitude of ships that anchored there. *Manchi* or *Vanchi*, according to Gundert, is a large boat).—**Sarma, L. P. Pandeya**, "The three sons of Mahāsudevarāja of Sarabhapura," *QJMS*, XXXIII, pp. 249-251 (Criticism of S. V. Vishvanatha, "The common ancestry of Rāṣṭrakūta, Cālukya and Kadamba" in *QJMS*, XXVIII, pp. 84-88, where the author asserted that the three sons of Sudevarāja of Sarabhapura were the progenitors of these three families. The present writer contends that in none of the known records do the rulers of Sarabhapura describe themselves as belonging to the Rāṣṭrakūta family).—**Shah, D. L.**, "Abhir, Traikutak āne Maitrak," *Trm*, VII, pp. 237-246 (In Gujerati: These are the three kinds of ancient people—"prajā Vaṇśa").—**Vishvanatha, S. V.**, "The three sons of Mahāsudevrāja of Sarabhapura," *QJMS*, XXXIII, pp. 251-252 (Reply to 41 above, on the same but agreeing that in the absence of reliable epigraphical or literary evidence the conclusions stated can only be hypothetical).

44. MEDIAEVAL INDIA (712-1762), (a) DELHI SULTANATE: Banerjee, S. K., "Firūz Tughluq as seen in his Monuments and Coins," *CR*, LXXXV, pp. 102-113 (The main conclusions are: i) Firūz Tughluq was considered not only as a leader of the Muslim community, but also as a saint. Hence he was widely imitated, and the ugly Tughluq style long held the field; ii) His greatness has reflected some brilliance on his minister Khān Jahān; iii) In most of his works he was actuated by considerations of his subjects' welfare; iv) It was his personality that was responsible for
45. the maintenance of the Delhi Sultanate in its integrity).—Banerji, S. K., "Ghiyasuddin Tughluq Shāh as seen in his Monuments and Coins," *JUPHS*, XVI, I, pp. 45-54 (Deals with the less known details of his career which are thus summarized: i) Ghiyasuddin Tughluq Shāh's reign was prosperous and free from Mongol invasions; ii) He built Tughluqabad with a view to protect the inhabitants of his capital and made it huge and imposing; iii) He conquered Bengal, but allowed the ruling dynasty to continue to govern Bengal; iv) His well-executed coins indicate the prosperity of his reign; v) He encouraged the issue of local coins from the mints of Deogir, Bengal and Talingana; vi) The style of his buildings indicates a reaction against the ornate style of the preceding rulers).—Husain, M., "Agra Before the Mughals," *JUPHS*, XV, II, pp. 80-87. ('Agra which had been heretofore a great stronghold of the Hindus was so ruined by Mahmud (of Ghazna) that it was reduced to an insignificant village until the reign of Sikander Lodi, who made it the seat of his government)
47. —Morales, G. M., "The Rise and Fall of Muḥammad bin Tughluq," *JBBRAS*, XVIII, pp. 95-101 (Restates the Kampili theory of the origin of Vijayanagara in the course of the review of A. Mahdi
48. Husain's book on Muḥammad bin Tughluq). —Rizvi, S. N. Haidar, "The Chronology of Muḥammad bin Tughluq's Reign," *CR*, LXXXIV, pp. 174-184 (Based on *Futuḥus-Salāṭin* of Iṣāmī, who, the author thinks, narrates the events in perfect chronological order).
49. b) EASTERN SULTANATES: Bhattacharyya, D. C., "Rāyamukuta's Patron," *IHQ*, XVIII, pp. 75-76 (Muslim Ruler, probably Barbak
50. Shah).—Khan, A. M., "The Historicity of Ibn Batuta re. Shamsuddin Firūz Shāh the so-called Balbani King of Bengal," *IHQ*, XVIII, pp. 65-70 (Holds that Shamsuddin was an adventurer and not a member of the Balbani family, and so far as this period of Bengal's history is concerned Ibn Batuta cannot be regarded
51. as a dependable authority).—Sarkar, S. C., "Some Tibetan References to Muslim Advance into Bihar and Bengal and to the State of Buddhism thereafter," *IHRC*, XVIII, pp. 138-152 (Taken from the *Bhadra-kalpa-druma* by Kulācārya who compiled this historical encyclopaedia between 1722 and 1747 at a monastery in Tibet).

52. c) WESTERN SULTANATES : Billimoria, N. M., "The Sumra and Summa Dynasties in Sind," *JSHS*, VI, pp. 88-103 (A. D. 1054-1400. Sumras were one of the sub-divisions of Paramāra Rajputs, who had adopted some of the tenets of the Karmathians before their conversion to Islam. Summas were a branch of 'Yadav Rajputs.' After expelling the Sumras in 1351 A.D. the Sumas ruled till they were in turn expelled by the Arguns in 1520 A.D.).—Billimoria, N. M., "The Iranians in Sind," *JSHS*, VI, pp. 8-11 (Notices of colonies of Parsis from the 9th to the 16th centuries from the accounts of travellers and historians and from local records).
53. —Dargahwala, I. C., "Coudmi Sadino Gujerat," *Trm*, VI, pp. 557-562 (In Gujerati : Gujerat in the 14th century).
54. d) DECCAN SULTANATES : Sherwani, H. K., *The Great Bahamani Wazir Mahmud Gawan*. Allahabad, Kitabistan, 1942, 267 pp. Rev. in *JIH*, XXI, pp. 132-136 by C. S. S(rinivasachariar) : "Mahmud Gawan was the greatest of the ministers of the Deccan Sultanate. A full-dress biography of this personage has been a long-felt want and has now been supplied by Professor Sherwani in this very readable and instructive book . . . It was the genius of Mahmud Gawan that made good use of the shifting politics of India at that time, first to make Malwa important, next to strengthen the Bahmani hold over the Arabian coast and to extend Muslim dominion over the Eastern Coast of the Peninsula."
55. —Venkatramanayya, N., *The Early Muslim Expansion in South India*. Madras, University of Madras, 1942, 216 pp. Rev. in *IHQ*, XIX, pp. 190-191 by A. C. Banerjee : "Fairly full, accurate and readable narrative, which begins with a brief account of the inter-state relations in South India on the eve of Alauddin Khalji's invasion of Devagiri, and concludes with the disintegration of the Turkish Empire in the Deccan towards the close of Muhammad Tughluq's reign . . ."—Ali Yavar Jang Bahadur, Nawab, "Place of the Deccan in Indian History," *AR*, XXXVIII, pp. 385-389 (Gives an historical retrospect from the earliest times to the treaty of 1800 of the Nizam with the British in the course of this, his Presidential address to the Deccan History Section of the Indian History Congress, Hyderabad, 1941).
56. Basu, K. K., "A Chapter from Golconda History," *JBORS*, XXVIII, pp. 176-187 (A brief sketch of the rulers from 1512 A.D. together with an account of the literary celebrities of the time).—Chaghatai, M. A., "More about Poona in the Muslim Period," *NIA*, V, pp. 274-275 (Admits in his reply to Khare, below, that he was 'allured' by the similarity of the place names mentioned in the *Ain-i-Akbari* and identified the place in question with Poona).
57. —Khare, G. M., "Dr. Chaghatai and 'Poona in the Muslim Period'," *NIA*, 5, pp. 273-274 (Shows that Pūna mentioned in the *Ain-i-Akbari* and the *Akbarnāma* has nothing to do with Poona, as against its identification with the latter by Dr. Chaghatai. It is Poonah of the maps and lies in the Wardha

61. district).—Nadavi, S. S., "Arab Navigation," *IsC*, XVI, pp. 72-86; 182-198; 404-422 (In this general survey of Arab Navigation which is continued from the previous volume, the author also speaks of their naval expeditions to India. He observes, "The Arab sailors who navigated between Malabar, Egypt and Arabia settled permanently in Malabar, and are known as Moplahs).
62. —Rao, Krishna, and Bhavaraju, V., "Telugu Literature under Kutub Shahis," *Tr.*, XIV, pp. 128-136 (Patronage which the Telugu language and literature received during the reigns of Ibrahim Qutb Shāh and his son Muḥammad Qutb Shāh).
63. —Sarkar, Jagadish Narayan, "Correspondence between the Deccani Sultanates and Mir Jumla with the Court of Iran," *JBORS*, XXVIII, pp. 65-74 (The Deccani Sultanates constituted an important factor in the Mughal-Persian rivalry. In the light of the letters published here it now appears that in his efforts to crush the Sultanates, Aurangzeb was not guided by religious considerations alone. He felt the political necessity of absorbing states which followed an anti-Mughal policy).
64. —Sarkar, Jagadish Narayan, "Letters of Qutb Shāh and Mir Jumla relating to the partition of the Karnatac," *IHRC*, XVIII, pp. 197-208 (A collection of letters now in the British Museum drafted by Tabrezi in the name of Abdullah Qutb Shāh, Abul Hasan Qutb Shāh and Mir Jumla and other nobles of their court. They are a mine of information on Karnatac affairs, the relations of Golconda with Delhi, Bijapur and Persia, the commercial activities of Mir Jumla in Pegu and Arakan, and his relations with European Companies and contemporary nobles and officers in the Deccani courts and with the Wazir of Persia).
65. Sarkar, Jagadish Narayan, "Mir Jumla—Iran Correspondence," *JBORS*, XXVIII, pp. 190-197 (Publishes three letters, two of Mir Jumla to Persia, and the third the reply of Shāh Abbas II to Mir Jumla's proposal to join Persian service).
66. —Shaik, C. H., "Some Literary Personages of Ahmednagar," *BDCRI*, III, No. 3, pp. 212-218 (Continued from *BDCRI*, II, p. 396. The literary personages include Mulla Malik Qummi, Firishta, the historian, Salābat Khān II, Mullā Shāh Ahmad Anjū and Mawlānā Salāḥu'd-Din-Sairafi).
67. —Sherwani, H. K., "Muḥammad I, Organizer of the Bahmani Kingdom," 11-2-1358 to 23-3-1375, *JIH*, XXI, pp. 173-197 (Son of Alāu'ddīn Bahman Shāh, Muḥammad I was one of the greatest rulers of the Bahmani dynasty. The author shows that "he made the state perfect as far as administrative institutions were concerned" and enhanced the military prestige of the Sultanate).
68. —Sherwani, H. K., "Some Aspects of Bahmani Culture," *JAU*, XII, No. 1, pp. 1-14.
69. e) HINDU KINGDOMS, NORTH : Raya, Panchanana, *A Brief History of the Chauhans of Ajmer and Identity of Pritviraj Chauhan's Maternal Grandfather*. Jaipur, State Press, 1942. Rev. in *JIH*, XXI, pp. 247-248 by C. S. S(rinivasachariar) : "Mr. Raya breaks

- new ground and puts forward novel theories, which have to be examined carefully."—Ganguly, D. C., "The Paramāra Udayāditya," *IHQ*, XVIII, pp. 266-268 (Discusses the question of the relationship of Bhoja to Udayāditya).—Mirashi, V. V., "Gāṅgeyadeva of Tirabhukti," *ABORI*, XXIII, pp. 291-301 (Mentioned in the colophon of a Ms. of the Kiśkindhakāṇḍa of the Rāmāyaṇa, is here conjectured to be a Rāṣṭrakūṭa king of that name ruling in Mithila at the beginning of the 11th century).—Rath, P. C., "History of the Chauhans from the Jayachandrika of Prahallad Dubey," *JBORS*, XXVIII, pp. 455-467 (The book, called a Kāvya by its author, is divided into seven cantos. Each is a collection of poems in the well-known Rāso-Chhandas, giving the history of the rulers from the defeat and death of Prthvirāja).
73. —Ray, R. C., "The Age of the Cahamana Prthvirāja III," *IC*, VIII, pp. 323-328 (1779-92 A.D.) (Prthvirāja III was the most important figure on the Indian political stage during the last quarter of the 12th century. The paper also speaks of his able officers like Kādamba Vāsa and Bhuvanaikamalla who assisted him in building up a strong political and military power).
74. —Raychaudhuri, G. C., "Rāmabhadra, the Gurjara-Pratihāra Emperor," *GBC*, pp. 462-464 (The decline of the Gurjara-Pratihāras had already begun in the reign of his predecessor Nāgabhatta II owing to the incursions of the Rāṣṭrakūṭas. The author here attempts to show the efforts made by Rāmabhadra to retrieve the disaster).
75. f). HINDU KINGDOMS, SOUTH (PRE-VIJAYANAGARA): Dave, M. C., "Coulakya Varṇaso Itihās," *Trm*, VI, pp. 37-56; 289-296; 491-410 (In Gujarati: The history of the Calukyas).—'Kokil' (Muhammad Umar), "Muhammad Gaznani Somnathpar Caḍāi," *Trm*, VI, pp. 481-490 (In Gujarati: The Storming of Somnath by Muḥammad of Gazna).—Jain, Hiralal, "Rāṣṭrakūṭa-Nareśa Amōghavarṣa ki Jaina Dīkṣa," *JSB*, IX, pp. 1-8 (In Hindi: Attempts to prove that at the age of 70 Amōghavarṣa took to the life of a Jain monk).—Jois, H. Sreenivas, "Baicheya Dannāyaka," *QJMS*, XXXII, pp. 335-337 (This name occurs in both the Hoysala and the Vijayanagara inscriptions, and according to a recent writer on Vijayanagara history, they were one and the same person, the officer of the name under the last of the Hoysalas, Ballāḷa III, continuing in the service of the new dynasty. The present author shows that there was one Baicheya Dannāyaka under each of the two monarchs above).—Karmarkar, A. P., "Society and Education in Mediaeval Karnataka," *QJMS*, XXXIII, pp. 38-51 (A general survey of social conditions and education).—Muthuswami, S., "Jain Rulers in India," *JMU*, XIV, pp. 49-64 (A brief review of the principal Jain dynasties from the days of Mahāvīra to Bhairava of the family of Tuluva rulers in the 15th century with a view to prove that Jainism had

- no emasculating effects on the rulers professing that faith).
81. —**Raghavan, V.**, "The Surupuram Chiefs and some Sanskrit Writers patronized by them," *JAHs*, XIII, pp. 11-32; 91-92 (Surapura, called Shorapur, is at present in the Gulburga District of the Nizam's Dominions. The writer has reconstructed the history of the principality of Surapura, which played such an important part in the later history of Aurangzeb, from a Telugu Kaifiat, and has given a list of seven authors patronized by them, and of their
 82. works, chiefly on Viśiṣṭādvaita).—**Sastri, Bhujabali**, "Sāntāladevi," *KSPP*, XXVII, pp. 24-27 (In Kannada: Sāntāladevi was the Jaina
 83. Queen of the Hoysala King Viṣṇu Vardhana).—**Sastri, S. Srikantha**, "Narasimha II," *NIA*, IV, pp. 349-365 (A Hoysala King—His career
 84. and patronage of letters).—**Subrahmaniam, K. R.**, "Śāktivarman I, Vimalāditya and Rājaraṇa," *JAHs*, XIII, pp. 49-56 (This is a complicated and dark chapter in Andhra history, when the neighbouring powers like the Coḷas and the Western Calukyas
 85. sought to angle in its troubled waters).—**Varma, R. Ravi**, "History of the Ceras from the Earliest Times to 1500 A.D.," *JMU*, XIV, Supplement pp. 1-30 (Attempts broadly to describe the main incidents that stand out in the history of the Ceras during the period under review).
 86. g) **VIJAYANAGARA EMPIRE AND THE NAYAKS : Vriddhagirisan, V.**, *The Nayaks of Tanjore*, Edited with Introduction by Rao Bahadur Professor C. S. Srinivasacharyar. Annamalainagar, Annamalai University, 1942, xv, 197, 44 pp. Rev. in *NR*, XVII, p. 480 by V. R. R. Dikshitar : "A substantial volume on the subject."
 87. —**Aiyangar, A. N. Krishna**, "The Dindima Poets of Mullandram and the Kings of Vijayanagar," *ABORI*, XXIII, pp. 23-29 (An historical sketch of a family of poets who successively enjoyed
 88. the patronage of the Vijayanagara rulers).—**Aiyangar, Dewan Bahadur S. K.**, "Kanthirava Narasa Wodayar of Mysore and the last Emperor of Vijayanagar," *IHRC*, XVIII, pp. 20-28 (Deals with the critical history of Vijayanagar during the reign of its last ruler Śrī Ranga III, and the efforts made by Kanthirava Narasaraṇa Wodayar of Mysore to support him against his disloyal feudatories, the Nāyaks of Madura, Tanjore and Gingee).
 89. —**Menon, V. K. R., & Nambiar, V. N. D.**, "Some Perumpatappu Rājas of the Pre-Portuguese Period," *BRVRI*, XI, pp. 12-19 (Perumpatappu Swarūpam is the traditional name of the Cochin Royal Family. The author here gives some extracts from rare documents of the
 90. 14th and 15th centuries relating to them).—**Mukherjee, Prabhat**, "Decline of Orissan Imperialism under Pratāparudra and his successors," *MC*, XI, Pt. 2, pp. 9-13 (Describes the three invasions of the Gajapati kingdom by Kṛṣṇadevarāya, which resulted in the conclusion of a treaty whereby the former ceded to Vijayanagar the territories south of the Godavari).
 91. —**Rao, T. Bhujanga**, "Is Cuddapah not the Ancestral Home of the Āraṇiḍus?", *JAHs*,

- XIII, pp. 61-66 (If Āravedu in Rāyachōṭi was the Āravetipura of the Telugu poems, then the Cuddapah District has the honour of being the ancestral district of the Kings of the Āravidu or Karnāṭa dynasty).—**Saleore, B. A.**, "Venkatapa Nayaka's Relations with the English (1619-1620)," *IHRC*, XVIII, pp. 62-63 (Attempts to show that Venkatapa was desirous "to secure the advantages of trade in pepper with the English").
93. *h*) **MUGHAL EMPIRE AND THE NAWABS**: **Aziz, A.**, *The Imperial Treasury of the Indian Mughals*. Lahore, Author, 79 Pooch Road, 1942, xix, 557 pp. Rev. in *IsC.*, XVII, pp. 356-357: "The whole book makes interesting reading."—**Chaudhury, J. B.**, *Muslim Patronage of Sanskrit Learning*, with supplements: i) Text and Translation of some laudatory verses on the Muhammadan patrons of Sanskrit learning; ii) The *Asaf-vilas-akhyaṇaka* by Jagannātha Paṇḍitarāja, Calcutta, Chakravartty Chatterjee & Co., 15 College Square, 1942, vii, 135 pp. (A systematic history of the contribution of Muslim rulers and scholars to Sanskrit learning).—**Mariwalla, C. L.**, *Birth of Akbar*. Karachi, Author at the D. J. Sind College, 12 pp.—**Acharya, P.**, "Mayurbhanj during Nawab Alivardi Khan's Expedition to Orissa in 1741-42," *IHRC*, XVIII, pp. 349-355 (The account given in the *Riaz-us-Salatīn* about the subjugation of Mayurbhanj by Alivardi Khan is not reliable. The Maratha invasions of Bengal gave the rulers of Mayurbhanj an unique position on the northern frontiers of Orissa, a position which they maintained down to the British conquest of the latter kingdom in 1803).—**Avasthy, R. S.**, "The Flight of Jalāl Khān Nuhari to the King of Bengal," *IsC.*, XVI, pp. 199-201 (Jalāl Khān's flight to the King of Bengal after his breach with Shēr Khān Sūr, and the latter's victory over both took place between Ramadan 8, 953 H. (May 16, 1539) and 938 H., i.e. during the reign of Nuṣrat Shāh).—**Banerji, S. K.**, "A Historical Outline of Akbar's Dar-ul-Khlafat, Fāthpur Sikri," *JIH*, XXI, pp. 198-251 (Founded in 1571 as a mark of his attachment to Shaikh Salim Shisti, it sank into insignificance after 1602. An account is here given of its buildings, its water-works, industries etc. The author opines that one of the reasons for the transfer of his capital to this place was that "he wanted to inaugurate a new administrative and religious system," and for that purpose wanted to be away from "the old nobility and orthodox maulvis, steeped in the old, narrow prejudices").
99. —**Battacharya, B.**, "An Emperor Who Dreamed of Truth," *AP*, XIII, pp. 436-440 (Akbar).—**Bhattachali, N. K.**, "Early Days of Mughal Rule in Dacca," *IsC.*, XVI, pp. 393-403 (Subahdarship of Islām Khān, 1609-1613. The article is based on *Bahāristān-i-Ghaibi*, by Mirza Nāthan, son of Ihtimām Khān, who accompanied Islām Khān to Bengal. It describes the conquest of Eastern India by this intrepid general in the course of six years).—**Bhayee, H. D. Singh**, "Was Banda a Sikh Guru?", *IHRC*, XVIII, (pp. 126-128 Guru-

- ship ended with Gobind. Banda was merely a military leader).
102. —Billimoria, N. M., "Emperor Akbar and the Zoroastrians," *JSHS*, VI, pp. 145-152 (Akbar may have put on the *Sudreh* and *kusti*, the visible signs of the Zoroastrians, even as he used the visible symbols of Christianity and Hinduism).—Billimoria, N. M., "Religious Opinions of Emperor Akbar," *JSHS*, VI, pp. 155-161.
 103. Bora, Debendranath, "A Short Sketch of the North East Frontier Policy of the Great Mughals," *JARS*, IX, pp. 78-83 (The history of Assam in the 17th century is practically the history of Ahom-Mughal wars—a struggle in which the Assamese emerged victorious).
 104. —Chaudhuri, J. B., "Jagannātha Paṇḍitarāja, Court-Poet of Shah-jahan," *PB*, XLVII, pp. 436-440; 475-481. Chaudhuri, J. B., "Muslim Patronage of Sanskrit Learning," *MR*, LXXI, pp. 168-170 (The patrons were Sher Shah and the Great Mughals. Here are sketched the careers of Bhanukara, Akbariya-Kālidāsa, and Jagannātha Paṇḍitarāja, poets patronized by Nizam Shah, Akbar and Shah Jahan).—Desai, M. D., "Jaina Priests at the Court of Akbar," *JGRS*, IV, pp. 1-18 (The author mentions thirteen Jaina teachers and attempts to form an estimate of their influence on Akbar's mind).—Gode, P. K., "The Tradition about Liaison of Jagannātha Paṇḍitarāja with a Muslim Lady (Yavani)—Is it a Myth?," *BV*, IV, Pt. 1, pp. 57-62 (An investigation into the history of this tradition leads the author to the conclusion that it had become crystallized by the end of the 18th century).—Majmudar, S. S., "Where was Serajuddowla captured?," *IHQ*, XVIII, pp. 156-7 (At a fakir's abode on the banks of the Ganges, which must be the ruined one now seen on a small hillock called Khotnasi between Mirza Chowki and Pirpointy).—Mariwalla, C. L., "Akbar and his connection with Sind," *JSHS*, VI, pp. 131-144 (Describes the slow process in the course of which the Mughals annexed Sind).
 105. —Meersman, Archilles, "Akbar and the Christians," *JSHS*, VI, pp. 153-154 (Akbar retained a high opinion of Christianity till his death but did not die a Christian).—Mirchandani, B. D., "The Pirates on the N. W. Coast of India," *JSHS*, VII, pp. 12-18 (Shanghars and Vaghers were the earliest pirates of the North West coast of India).—Moses, Angelo, "Cow-Protection in Mughal India," *JIH*, XXI, pp. 216-220 (Efforts made by the Mughal Emperors to protect the cow, possibly in view of its economic importance).—Pawar, A. G., "Nadir Shah from Some Original English Records," *JUB*, X, IV, pp. 1-13 (The description of events in India, Persia and Afghanistan, as they occurred, or as they were reported to the English and recorded by them in letters or diaries, throws much light on the life and history of Nadir Shah).
 106. —Saxena, B. P., "Chandrabhan on the Mewar Episode of 1654," *IHRC*, XVIII, pp. 104-107 (Chandrabhan, author of the *Cher Chaman* and the *Munshat* relates the attempt of the Rāṇa to brush aside Imperial authority).—Singh, Jahangir, "Raja Todar Mal's Sons," *JUPHS*, XVI, pp. 55-64 (Deals with the careers and

- fortunes of Todar Mal's sons : Dharu or Gaurdahan, Kalyan Das and Rai Gopinath).—**Sobhraj, Nirmaldas**, "A Short Sketch of J. Mahomed Akbar," *JSHS*, VI, pp. 162-183 (Sketches his career, administration and patronage of letters).
118. i) **MARATHAS : Kale, Yadav Madhav, *Pahile Raghuji Bhonsle***. Baroda, R. A. Chitre, 1942, 34, 4 pp. 1 map (In Marathi : Raghuji Bhonsle I).—**Sardesai, Govind Sakharām, *Puṇyaśloka Śāhu : 1. Peśva Bālāji Viśvanātha (1707-1720)***. Bombay, Keshav Bhikaji Dhawale, 1942, 200 pp. (In Marathi : Śāhu and Bālāji Viśvanātha).—**Sardesai, Govind Sakharām, *Puṇyaśloka Śāhu : 2. Peśva Bājirāo (1720-1740)***. Bombay, Keshav Bhikaji Dhawale, 1942, 472 pp. (In Marathi : Śāhu and Bājirāo).—**Apte, B. K.**, "Capture of Kenneri (or Khanderi) Island by Shivaji," *BDCRI*, IV, pp. 81-90.—"**Chatrapati Śivāji Mahārājakṛit Mandīrāncha Tethe Zālelyā Mashidi Pādun Punarudhār**," *BISMQ*, XXIII, pp. 55-56 (In Marathi : Shivaji's restoration of temples destroyed by Muslims on the sites of which Mosques had been built).—**Demetrius, J. G.**, "Last of the Panipats," *NR*, XVI, pp. 52-62 (The third battle in 1761).—**Deshmukh, Raje, Ghorpade**, "Rāje Ghorpade Deśmukh Nandgāon Va Tāsgaon (Taluka Satāra)," *BISMQ*, XXIII, pp. 83-94 (In Marathi : Raje Ghorpade Deshmukh of Nandgaon and Tasgaon).—**Deshpande, Y. K.**, "Fresh Light on the history of the family of Shivaji's mother," *IHRC*, XVIII, pp. 233-235 (From a document giving the genealogy of the Jadhav family—'Surata Majlis').—"**Dicholikar (Goa) Desai Moghulāns Soḍūn Marathyañkaḍe Yetāt**," *BISMQ*, XXIII, pp. 52-54 (In Marathi : The Desai of Dicholi, Goa, abandons the Mughals and joins the Marathas).—**Goetz, H.**, "Notes on the Siege of Purandhar by Maharaja Jai Singh," *PO*, VII, pp. 181-186 (Supplies details from local evidence to form a just appreciation of the military difficulties and achievements of this famous siege).—**Joshi, S. N.**, "Śivājine Ghetalelyā Khaṇḍanīcha Masulānt Adilśāhikaḍūn Sūt," *BISMQ*, XXIII, pp. 69-71 (In Marathi : Remission of tribute paid by Adil Shāh to Shivaji).—**Joshi, S. P.**, "Rājasthānamahārāṣṭrasaṅgharṣa," *Sdk*, XI, pp. 1-24; 25-40; 41-64 (In Marathi : Clash between Rājasthān and Mahārāṣṭra).—"**Kavi Kalāśāchi Portugiij Parābavārītha Pir Abdulla Khānās Prārthana va dengi**," *BISMQ*, XXIII, pp. 51-52 (In Marathi : Kavi Kalāśa offers prayers and presents to the Muslim saint Abdul Khān for victory over the Portuguese).—**Lal, K. Sanjun**, "Madhav Rao I's Appeal to the Hon'ble East India Co. for help at the battle of Shrigonda, 1761" (Entirely based on Unpublished Records), *NIA*, V, pp. 165-168 (The unpublished material is from the Bombay Record Office. The negotiations broke down because the English demanded as *quid pro quo* Salsette, which the Peshwa would not cede).—**Patwardhan, P. N.**, "Jijāmātā Va Jijāpur," *BISMQ*, XXIII, pp. 57-63 (In Marathi : Jijābai and Jijāpur).—**Shejawal-**

- kar, T. S., "Shivaji's Raid on Basrur," *BDCRI*, IV, No. 2, pp. 135-146.—**Tamaskar, B. G.**, "The Carwar Factory and Shivaji," *PO*, VII, pp. 109-121; 165-176 (Continued from VI, Nos. 3 and 4).—**Tamaskar, B. G.**, "The Dhrangaon factory and Shivaji," *QJMS*, XXXIII, pp. 125-132 (It was plundered on two occasions by Shivaji's forces, and Shivaji refused to compensate the factors).
136. j) EUROPEAN POWERS, i) THE PORTUGUESE: **Pissurlenkar, P.**, *A Campanha Luso-Marata de Baçaim*. Bastora, Rangel, 1942, 46 pp. (In Portuguese: Deals with the Bassein Campaign of Chinnaji Appa).—**Gracias, J. B. Amancio**, "Dois grandes impostores—um falso voce-rei e um psuedo-patriarca," *BEAG*, I, pp. 138-144 : 172-179 (In Portuguese: Two great impostors—a false Viceroy and a false Patriarch. An account of the adventurous careers of Dom Luis de Silveira, Conde de Sarzeas *alias* Dom Joao de Souza Montenegro *alias* Dom Mahomed, pseudo-Viceroy of India; and of Dom Joao Bermudez *alias* Mestre Joao, barber, physician and self-styled Patriarch of Ethiopia and ambassador of Prester John).—**Moraes, George M.**, "The Causes of the Portuguese-Maratha War (1683-84) According to Portuguese, English and French Records," *IHRC*, XVIII, pp. 68-75 (The primary motive was to redeem Maharastrian soil from foreign domination).
139. ii) THE FRENCH: **Sardesai, G. S.**, "The Tragic Career of a Forgotten Soldier," *MR*, LXXI, pp. 233-237 (Muzāffar Khān Gardi, talented disciple of Bussy. From Marathi sources).
140. —**Seznec, Jean**, "Flaubert and India," *Journal of the Warburg and*
141. *Courtauld Institutes*, IV, No. 4, pp. 142-150.—**Srinivasachari, Rao Sahib C. S.**, "The Later Representatives of a Great Family of Courtiers of Pondicherry—Diwan Savarimuthu Mudaliar and Appaswami," *IHRC*, XVIII, pp. 53-61 (A distinguished Christian family of devoted servants of the French government of Pondicherry, of whom the most distinguished was Pedro Kanakarāya Mudaliar, the influential rival and predecessor in office of Ānanda Ranga Pillai, the Diarist, who has been appropriately styled the Diwan of Nawab Dupleix. The careers of Savarimuthu, a grandnephew of Pedro, and of his son Appaswami are here sketched).
142. iii) THE ENGLISH: **Aiyar, R. K. Venkata Raman**, "The Rebellion of the Madura Renters (1755-64)." *IHRC*, XVIII, pp. 363-367 (Campaigns of the Madras Government against the refractory governors and poligars).—**Banerjee, D. N.**, "Had the Mayor's Courts (Established in India by the Royal Charter of the 24th September, 1726) any criminal jurisdiction?" *IHRC*, XVIII, pp. 76-81 (The Charter did not vest the Mayor's Courts at Madras, Bombay and Calcutta with any criminal jurisdiction. Their jurisdiction was confined to "all civil Suits, Actions and Pleas between Party and Party, etc.").—**Chatterji, Nandalal**, "Clive

- and Illicit Arms Traffic," *IHRC*, XVIII, pp. 99-100 (Clive feared that the contraband arms would reach the country powers, and the traffic would thus prove detrimental to the interests of the East India Company. But the Directors do not appear to have taken any serious notice of his repeated warnings). **Joshi, V. C.**, "East India Company and the Mughal Authorities during Jahangir's reign," *JIH*, XXI, pp. 2-22 (Efforts made by the East India Company to open trade relations since 1607 culminating in the trade agreement with the Mughal authorities and merchants at Surat on 7th September 1624, which ensured "our fair correspondence with this country people . . . and our living amongst them with greater peace").—**Menon, P. K. K.**, "A Short Account of the Tellicherry Settlement," *JMU*, XIV, pp. 187-259 (A brief account of the origin and development of the Company's Fort at Tellicherry, destined to become the nucleus of the future British sovereignty in Malabar).—**Sen, S. N.**, "Dr. St. John on India," *ABORI*, XXIII, pp. 431-450 (The first trained lawyer to be appointed a judge at Bombay. Nov. 1684—Jan. 1688). **Sinha, H. N.**, "Capture and Surrender of Gheria by the English," *IHRC*, XVIII, pp. 226-232 (Destruction of Tulagi Angria—Documents relating to the episode are here published).—**Srinivasan, V.**, "A Famous Governor of Madras, (Elihu Yale, Merchant and Maecenas)", *NR*, XVI, pp. 36-41 (Yale's governorship, 1689 to 1692, ushered in a golden age in Madras. He is however best remembered by the famous American University which bears his name).
- MODERN INDIA I (1764-1858), (a) RULE OF THE EAST INDIA COMPANY:**
- 150. Banerjee, Bajendra Nath**, *Begams of Bengal*. Calcutta, S. K. Mitra & Brothers, 1942, 64 pp. Sir Jadunath Sircar in his foreword: "... will hold its place as the standard history of these royal personages and a vivid picture of court life."—**Collis, Maurice**, *British Merchant Adventurers*. London, Collins, 1942, 48 pp. 8 coloured pl., and 24 black and white. Rev. in *JRCAS*, XXIX, p. 270 by L. S. W.: "... gives a brief but lucid and interesting sketch of the careers of six selected Merchant Adventurers, all of whom except Mungo Park contributed to the establishment of British influence throughout the greater part of the East Indies."
- 151. —Dasgupta, A. P.**, *Studies in the History of the British in India*. Calcutta, University of Calcutta, 1942, 160 pp. Rev. in *IHQ*, XVIII, 382 (A Collection of papers published in various journals and based on original documents. Contents: 1) The select Committee in Bengal and its conflict with the Council in 1770; 2) Nawab Najimuddowla and the English; 3) A Note on the Personal Relations of Warren Hastings and Sir Thomas Rumbold; 4) A Peep into the Macartney Papers in the Historical Museum, Satara; 5) The Treaty of Mangalore).—**Khera, P. N.**, *British Policy towards Sindh up to the Annexation—1843*. Lahore, Minerva Shop, 1942. Rev. in *JIH*, XXI, pp. 144-146 by V. V.: "The

- book is fully documented and bears ample evidence of scholarship."
154. —**Baliga, B. S.**, "Humanitarian Ideas in Madras, 1800-1835," *IHRC*, XVIII, pp. 34-43 (When implanted in Madras, they resulted in the removal of great social injustices, the gradual disappearance of domestic slavery, the abolition of the slave trade, the suppression of Sati, the initiation of measures relating to public health, and the purging of the criminal law and prison administration of much of their harshness).—**Basu, K. K.**, "Augustus Cleveland," *JBORS*, XXVIII, pp. 75-88 (Collector of the district of Bhagalpur and Rajmahal, Nov. 1779—Dec. 1783. He won the reputation of having "accomplished the entire subjection of the lawless and savage inhabitants of the Jungleterry of Rajmahal, who had long infested the neighbouring lands by their predatory incursions." The writer sketches out the measures adopted for the reclamation of these hillmen and for their conversion into good and useful subjects).—**Bhatnagar, O. P.**, "A Few letters of Lord William Bentinck," *IHRC*, XVIII, pp. 114-115 (Twelve autograph letters in the Imperial Library).—**Das, Gopal**, "India in 1842," *IR*, XLIII, pp. 66-69 (A superficial sketch of Ellenborough's administration).—**Datta, Kali Kinkar**, "A Memorial of the Dutch to Warren Hastings and the Council in Calcutta," *IHRC*, XVIII, pp. 166-177 (That their old rights under the *firmans* may be restored).—**De, J. C.**, "The Earliest Phases of the Company's Indigo Trade," *IHQ*, XVIII, pp. 137-155 (Efforts made by the Company to secure a share of the indigo trade during the earlier half of the 17th century).—**Gunnojee, Ramjee**, "Memorandum of occurrences which took place at Hyderabad, Sind, between the 14th and 18th February 1843," *JSHS*, VI, 54-58 (Dr. Gunnojee was appointed "Special Native Officer" on behalf of the British Government for assisting in putting an end to the long-standing hostilities in Sind, under General Sir James Outram (then Major Outram) and Sir Charles Napier, subsequently Governor of Sind. The memorandum describes his transactions with the Ameers at this critical period).—**Gupta, Pratul C.**, "Sir John Low's services at Bithur," *MIA*, V, pp. 97-106 (Recounts his services as commissioner with the ex-Peshwa at Bithur, a post which he held till 1825).—**Gurbax, Gope Ramkrishna**, "Sadat Ali Khan, Nawab Vazir of Oudh and Wellesley," *IHRC*, XVIII, pp. 246-249 (Early in 1801, Wellesley demanded of Nawab-Vazir of Oudh the cession of the Doab, a demand naturally resisted by the latter. An account is here given of the long-drawn-out diplomatic wranglings leading to the treaty of November 10, 1801).—**Mariwalla, C. L.**, "British Adventure in Sind in 1799," *JSHS*, VI, pp. 24-42 (Gives an historical sketch of the British Residency in Sind, which lasted for a year and a half, and which marks a new stage in Britain's policy towards Sind, the commercial-cum-political stage).—**Mariwalla, C. L.**, "Treaty and Travel in Sind, 1800-1820," *JSHS*, VI, pp. 113-126

- (Traces the history of the British connection with Sind between 1800 and 1820 resulting from the general North-West Frontier policy adopted by the Governors General in the first quarter of the 19th century).—Mitra, K. P. "Anglo-Nepalese Relations in the Last Decade of the 18th century", *IHRC*, XVIII, pp. 153-163. (The Activities of the Gurkhas on the Nepal Frontier during the last decade of the 18th century).—Natarajan, B., "Economic Ideas behind the Permanent Settlement," *IJE*, XXII, pp. 700-723 (Holds that Adam Smith's *Wealth of Nations* acted as the financial guide of the Permanent Settlement through Sir Philip Francis).
165. —Qureshi, I. H., "Two Newspapers of pre-Mutiny Delhi," *IHRC*, XVIII, pp. 258-260 (The *Nūr-i-Mashrīqī* and the *Akhbār-i-Delhi* are the newspapers here described. Both throw light on the life at Court as well as in the city of Delhi, and it is possible, particularly in the second, to trace the rising tide of discontent which ultimately resulted in the Mutiny).—Regmi, D. R., "The First Anglo-Nepalese Trade Pact," *NR*, XVI, pp. 130-140. (Events leading to the Trade Pact of 1792 are described and the Text of the Pact published). Regmi, D. R., "The Second Trade Mission to Tibet," *NR*, XVI, pp. 406-411. (With Samuel Turner at its head, the mission started in 1782).—Sarkar, M., "British Alliance with Jaipur, 1803," *CR*, LXXXV, pp. 141-143 (Shows how Jaipur gladly concluded the Subsidiary Alliance and fulfilled her part of the obligations and how the British let her down badly on the matter of her ruler's proposed marriage with Princess Kṛṣṇākumārī of Mewar, Udaipur). Sathyagirinathan, P. G., "The Wellesleys and Mysore," *H-YJMU*, II, pp. 65-78 (Describes the part played by the three Wellesley brothers, Richard, Arthur and Henry during a very critical and momentous period of Mysore history. The Governor General created the kingdom, and the others together with the famous Purniah wrought its regeneration).
166. —Sen, S. N., "The Cannanore Incident," *IHRC*, XVIII, pp. 368-373 (Though an unimportant episode in the Second Mysore War, the incident raised a few questions of political and constitutional significance. The fact was that General Macleod declared war on Cananore without reference to his superiors, and when Cananore had fallen and her Queen had entered into a definitive treaty, this treaty was disavowed by the Bombay Government and her territories restored to her). Sen, S. N., "A Note on General Ventura's Jahgir," *CR*, LXXXIV, pp. 249-259 (A military adventurer who had served under Napoleon and later played a prominent part in the Punjab of Ranjit Singh. The article describes the agreement he reached with the Court of Directors regarding the Jahgir).—Sinha, Nirmal Chandra, "Some Features of Lord Auckland's Statesmanship," *CR*, LXXXII, pp. 163-170 (Seeks to prove that in his relations with Christian missionaries he established the principle of strict neutrality in matters religious, and that through his social and political measures he strove to

175. win over the subject nation).—Srinivasachari, C. S., "The Case of Sir Thomas Rumbold (1781-83)," *CR*, LXXXV, pp. 208-217 (A critical inquiry into charges of oppression and corruption during his administration of Madras, leads the author to the conclusion that "though the case against him was exaggerated it could never be erased in its main features").—Stewart, P. M., "Colonels Wellesley and Munro in the Karnataka," *KHR*, VI, pp. 32-41 (Mornington's appointment of his brother to the chief command of the Mysore Territories led to Munro becoming the first Collector of Kanara. The paper here deals with the former's campaigns and the latter's resettlement of the country).
177. *b)* MARATHAS : Savarkar, V. D., *Hindu-pada-padasahi or a review of the Hindu Empire of Maharashtra*. Poona, M. M. Kelkar, 1942, xiii, 292 pp.—Bagai, I. H., "The Ranger Snow Episode," *IHRC*, XVIII, pp. 261-264 (Ranger Snow was captured by the Marathas in April, 1783).—Chakravorthy, B., "War of Succession in Indore—1797," *CR*, LXXXV, pp. 43-46 (Between Tukoji Holkar's sons, Kasi Rao and Malhar Rao, a war which while raising the power and prestige of the Sindhia dealt a death blow to the supremacy of Baji Rao and Nana).
178. —Dikshitar, V. R. R., "The Influence of Maratha Rule," *NR*, XV, pp. 54-59 (Describes the impact of the Maratha peoples on South India in the cultural and social spheres).—Gupta, P. C., "Notes on Trimbakji Danglia," *IHRC*, XVIII, pp. 85-86 (Describes how, hearing that efforts were being made for his release from confinement at Thana, the Governor General had him removed first to Calcutta and then to Chunar, where he died in captivity).
181. —Joshi, C. V., "Life and Fortunes of Sevaram Jagadeesh," *IHRC*, XVIII, pp. 316-320 (A distinguished soldier of the Baroda Army. Died in 1810).—Roy, N. B., "Princess Krishnakumari and the Conflict amongst the Princes of Rajastan," *MR*, LXXI, pp. 369-375 (Daughter of Rana Bim Singh of Udaipur, known in legend as a second Helen, the rivalry among whose suitors excited a ten years' struggle bringing in the intervention of Sindhia and Holkar).
182. —Joshi, C. V., "Life and Fortunes of Sevaram Jagadeesh," *IHRC*, XVIII, pp. 316-320 (A distinguished soldier of the Baroda Army. Died in 1810).—Roy, N. B., "Princess Krishnakumari and the Conflict amongst the Princes of Rajastan," *MR*, LXXI, pp. 369-375 (Daughter of Rana Bim Singh of Udaipur, known in legend as a second Helen, the rivalry among whose suitors excited a ten years' struggle bringing in the intervention of Sindhia and Holkar).
183. *c)* MUSLIM STATES : Prasad, Bisheshwar, "A Narrative of the Kingdom of Oudh," *IHRC*, XVIII, pp. 101-103 (Gives the description of a manuscript volume entitled "An Abstract of the Political Intercourse between the British Government and the Kingdom of Oudh," by Captain Paton, sometime Resident of Oudh. Written in 1835-36, the narrative is based on contemporary official documents and on personal observations of the author).
184. —Rao, D. S. Achuta, "Haidar Ali—His Relations with the Crown," *IHRC*, XVIII, pp. 301-304 (Holds that Haidar Ali occupied the position of Dalvoy and nothing more, and never desired to establish a Muslim government or to found a new

185. dynasty).—Rizvi, S. N. Haidar, "Nasiruddawllah Bakhshi-ul-Malik Nawab Sayyid Hidayat Ali Khan Bahadur Asad Jang," *CR*, LXXXIII, pp. 273-284 (He was solely responsible for the securing of the throne of Delhi on the death of Alamgir II to his rightful successor Shāh Ālam II. "Had he been given a free hand, it is doubtful whether the British could make themselves
186. secure so very easily in Bengal").—Sinha, Amarendranath, "Notes on Kharapur," *JBORS*, XXVIII, pp. 48-54 (A sketch
187. of its rulers and a description of its remains).—Srivastava, L., "Shuja-ud-Daulah's Policy during the Maratha Invasion of 1770-71," *IHRC*, XVIII, pp. 332-335 (Describes Shuja's diplomatic endeavours to keep the English off his scent and to retain the friendship of the Marathas as well as of his ally, the English Government of Bengal).
188. d) SIKHS : Banerji, Sardar S. N., "Patiala and General Perron," *IHRC*, XVIII, pp. 341-348 (Describes the relations among three parties during the years 1798-1802 : George Thomas, the ruler of Haryana, the Sikh Chief of the Cis-Sutlej territory, and General Perron acting on behalf of Maharaja Daulatrao Sindhia. Perron attempted to extend Maratha influence into the Punjab by inducing Ranjit Singh to enter into political relations with them).
189. —Chopra G. L., "Death of Kanwar Nau Nihal Singh," *IHRC*, XVIII, pp. 29-33 (He was the son of Maharaja Kharak Singh and died in 1840).—Gupta, Hari Ram, "Lieutenant Colonel Stuart in Sikh Captivity from 3rd January to 24th October, 1791," *CR*, LXXXII, pp. 58-66 (Stuart was the commander of a British detachment stationed at Anupshar on the Ganges. Captured by
190. the Sikhs, Rs. 60,000 had to be paid for his ransom).—Sinha, N. K., "The North West Frontier Tribes under Ranjit Singh's sway in 1837," *IHQ*, XVIII, pp. 268-270.—Sinha, N. K., "Ranjit Singh's relations with some Indian Powers and with Burma," *IHRC*, XVIII, pp. 82-84 (Ranjit Singh visualized an anti-British compact with the Gurkhas, even though his contact with Marwar and Burma be dismissed as inconclusive).
193. MODERN INDIA II (1858-1935) : Amery, L. S., *India and Freedom*. London, Oxford University Press, 1942, 128 pp. Rev. in *JUB*, XI, IV, pp. 153-154, by P. A. Wadia. Also in *NR*, XVII, pp. 239-240 by P. Gomes : "A series of 12 speeches (June 1940-March 1942) are in substance a vindication of British Policy in India since 1758."
194. —Coupland, R., *Britain and India 1600-1941*. Bombay, Longmans, 1942, 94 pp. (A historical survey of Britain's relations with
195. India).—Shah, M. H., *Baroda by Decades, 1871-1941*. Baroda, Sudharak Press, 1942, 198 pp. Rev. in *NR*, XVII, p. 78 by J. H. Gense : "The book may well be described as a compendious
196. Gazetteer of the reign of Sayajirao III."—Bagal, J. C., "Raja Radhakanta Deb on the Reactionary attitude of the Europeans in

- India and the revival of Sanskrit Learning," *MR*, LXXII, pp. 157-160 (After the departure of such notable foreigners as Edward Hyde East, David Hare, Horace Hayman Wilson, etc., who had regarded oriental learning with sympathy, from the Indian scene there was a change in the mentality of both official and non-official Europeans, an attitude which can only be described as reactionary. In his letters to Wilson and Max Muller, Deb describes this lamentable state of affairs).—**Chatterjee, R.**, "Congress Indictment of British Rule," *MR*, LXXI, pp. 133-38 (Holds that while the British Government has ruined India economically and politically, it has not ruined Indian culture. Neither 'has it given it any encouragement worth speaking of. . . Of course India's spirituality has been influenced and modified by contact with foreign spirituality').—**Das, R. K.**, "Indo-British Relations," *MR*, LXXI, pp. 129-132 (Considers the impact of British rule and Western civilization under two headings : *i*) inherent defects, and *ii*) principal benefits. The defects are *a*) materialism, *b*) newer capitalism, *c*) economic imperialism, and *d*) race prejudice. The benefits are the establishment of modern institutions and the introduction of new social ideas).—**Joshi, A.**, "First Indian M.P.—Dadabhoi Naoroji—An unique event 50 years ago," *MR*, LXXII, pp. 37-39 (In 1892 for Central Finsbury).—**Khakkhar, Rao Saheb M.D.**, "Suratna Kṣtriya Vir," *B.Pr.*, LXXXIX, pp. 125-128 (Gujarati. Pranjivan Rāja (*b*.1824 and *d*.1897 A.D.) defeated the Pathans and drove them out of Surat—a feat which was kept in grateful remembrance by the people and for which he was highly commended by Mr. Lely, the collector).—**Lambriek, H. T.**, "Charles Masson's Detention in Quetta," *JSHS*, VI, pp. 81-87. (Reproduces the letter which Masson wrote at the command of Darogah Gool Mahomed after the fall of Kalat, when both Loveday and Masson were taken prisoner. The letter supports Loveday's desire for peace).—**Mookerjee, H. C.**, "The War of 1914-1918 and the Appearance of Discontent," *CR*, LXXXIII, pp. 211-234 ; LXXXIV, pp. 1-22 ; 111-121 ; 203-214 (The first reaction to the War of 1914 in India was an outburst of loyalty. But by 1916 popular enthusiasm had begun to wane. In this long article the author assigns several reasons for this ; among others, the Government's failure to maintain and utilize this enthusiasm, the pressure brought upon the propertied classes to contribute to the Red Cross and other funds, and the great pressure under which recruitment was conducted. The allied victory was moreover responsible for a certain amount of racial arrogance . . .).—**Mookerjee, H. C.**, "Rowlatt Report and its Reception," *CR*, LXXXV, pp. 89-101 (The Rowlatt committee's recommendations *re* : legislation to fight revolution were opposed by political India, which held that the correct solution of the problem was the granting of more extensive political power to India, thus taking away the immediate excuse for terrorism, and the encour-

- agement of Indian trade, industry and commerce so as to create a larger number of openings for the middle class intelligentsia).
204. —Mookerjee, H. C., "The Rowlatt Bill in the Legislature," *CR*, LXXXV, pp. 173-188 (Despite unanimous opposition from the Indian members the bill was passed by 35 against 20 votes and became law under the title of "The Anarchical and Revolutionary Crimes Act").—Mookerjee, H. C., "Why India Helped Britain in the last World-War," *MR*, LXXII, pp. 25-32; 125-131; 221-228; 297-301 (An attempt to account for India's co-operation with Britain in the last World-War, that of the Princely Order, of the industrialist, of the middle classes and of Nationalist India. Nationalist India helped Britain from a conviction that the self-government which it demanded involved rights as well as duties. India's contribution to the Empire war effort came in as one of the proofs that India was capable of bearing her share of the burden and of carrying out the work entrusted to her).—Rai,
 206. Ganpat, "Lord Mayo's Diplomacy," *IHRC*, XVIII, pp. 250-257 (States the outstanding principle of Lord Mayo's diplomacy, *viz.*, "Surround India with strong, friendly and independent States, who will have more interest in keeping well with us than with any other power, and we are safe," and tries to establish its soundness and permanent historical value).—Sharma, B. P., "Early European Adventurers in Kashmir," *MR*, LXXII, p. 273 (Among Europeans here mentioned the first is Bernier (1663) and the latest is Douglas Forsyth, 'whose report holds an honourable place in the illustrious catena of State Papers in the Indian Foreign Office and marks him out for the important part which he played in Central Asian Diplomacy').—Sheldon, F. L., "Prabhu Singh," *JBORS*, XXVIII, pp. 208-211 (He won distinction in the Boer War).
 209. —Srivatsa, "An Analysis of British Policy in India," *MR*, LXXI, pp. 229-234 (An attempt to 'study the reactions of the British Government to the birth and growth of nationalism in India.' Communal representation or separate electorates introduced by Morley and Minto are here held responsible for the 'two nations' theory 'which has so largely contributed to vitiate our public life to-day.' And accordingly, if the proposals of Cripps failed to secure Indian acceptance, it was because they made no departure from the traditional British policy in India).
 210. CURRENT HISTORY (1935-1942): Barton, Sir William, *India's Fateful Hour*. London, John Murray, 1942, 156 pp. From the foreword: "The indictment of British policy has been regarded with too much complacency. . . . In this book an objective study is attempted . . . to clear away some at least of the misconceptions prevalent with regard to Indian politics."—Bliss, Kathleen, *What About India?* London, Edinburgh House Press, 1942, 24. pp.
 212. —Coupland, R., *The Cripps Mission*. London, Oxford University Press, 1942, 91pp. Rev in *GR*, XXXII, p. 699: "Professor Coup-

- land's book is a first-hand report on "The Cripps Mission," by a student of the constitutional problems of India and member of Sir Stafford Cripps' staff." "Though it cannot be seen in its true perspective," he says, "it seemed to me worth while to attempt a brief record of it while my impressions were still fresh."
213. (Also see No. 226).—**Cripps, Sir Stafford**, *Souvenir*. Edited by A. D. Low. Bombay, Times of India Press, 1942. (Souvenir of his visit)
214. —**Davies, Hassoldt**, *Nepal, Land of Mystery*. *Adventures in Burma, China, India and the Kingdom of Nepal*. London, Robert Hale, 1942, 345 pp., 24 illus. Rev. in *JRCAS*, XXIX, pp. 281-282 : "The reader will find that the account of the expedition's doings in Khatmandu is most peculiar, and indeed regrettable, with undue emphasis on the unpleasant, eccentric and barbaric. It is quite unfair to give such a picture of Nepal, just as it is unfair and most discourteous to refer to the King of Nepal as "slumped in debauch behind curtain windows" (p. 251)".—**Driver, M.**, *Royal India*. London, Luzac, 1942. (A descriptive and historical study of India's fifteen principal States and their rulers).
216. —**Jinnasaheb Please**. Edited by J. P. Gupta. Bombay, Hamara Hindostan Publications, 1942, 100, xix pp. (A collection of speeches, articles, and resolutions on Hindu-Muslim unity).—**Lohia, R. M.**, *Mystery of Sir Stafford Cripps*. Bombay, Padma Publications, 1942, 71 pp.—**Moraes, F. R.**, & **Stimson, R.**, *Introduction to India*. Bombay, Oxford University Press, 1942, 176 pp. Rev. in *MR*, LXXIV, pp. 461-462 by S. S. Lahiri : "An attempt to supply . . . a quick and balanced survey of the country."
219. —**Noman Mohamad**, *Muslim India, Rise and Growth of the All India Muslim League*. Allahabad, Kitabistan, 1942, 433 pp. (A picture of the various phases of Muslim politics in India after the collapse of their power in 1857).—**Rahman, J. A.**, *The World To-day : India*. London, Oxford University Press, 1942, 119 pp. Rev. in *JRAS*, 1942, pp. 132-33 by E. D. MacLagan : "The professional historian could no doubt pick holes here and there, but for arresting the attention of the man in the street . . . the book before us should prove eminently useful. . . . And then in eighteen small pages we get the high lights of all Indian History from Mohenjodaro to Aurangzeb."—**Rao, P. H. Krishna**, *Mysore Census Report, 1941—Popular Edition*. Bangalore, Central Government Book Depot, 1942. Rev. in *QJMS*, XXXIII, pp. 226-227 " . . . a short history of the development and progress of modern Mysore. . . ."—**'A Student'**, *Nehru Flings a Challenge*. With a Foreword by P. A. Wadia. Bombay, Hamara Hindostan Publications, XXVIII, 164 pp. (A Collection of excerpts and thoughts from Nehru's writings).—**Vakil, N. H.**, *Political Insanity of India*. Bombay, Thacker & Co., 95, ix pp. Rev. in *MR*, LXXIV, p. 140 by Benoyendranath Banerjea : ". . . should be welcomed as a straight approach to Indian problems."—**Yunus, Mohammad**, *Frontier Speaks*. Lahore, Minerva Book Shop, 1942, xix, 248 pp. (Contents

- are : The Pathans, the tribes of the North-Western Frontier Province, Khan Abdul Ghaffar Khan and his movement, Recent topics, Bibliographical notes, Index).—Appadorai, A., "Pakistan," *IR*, XLIII, pp. 284-286 (A review of *Thoughts on Pakistan* by B. R. Ambedkar—Bombay, Thacker & Co., 1941, 380 pp., whose fundamental thesis is that it is in the interests of Hindus themselves to agree to the partition of India into Hindustan and Pakistan. "But the Pakistan of Dr. Ambedkar's conception is a State the boundaries of which are so demarcated that it will be an ethnic unit made up of one homogeneous community, the Muslims. This involves two consequences : i) Predominantly Hindu areas in Bengal and the Punjab which are contiguous should be separated from those two provinces to form part of Hindustan. If the Muslim league demurs to this when question of demarcating the boundaries comes for settlement, Pakistan loses all moral claim, since the suggested redrawing of the boundaries is based on the very premises laid down by the Muslim League. ii) Some 'transplantation of populations' from Pakistan to Hindustan and *vice-versa* is inevitable to solve the problem of the Hindus and Muslims scattered throughout the respective areas." It is the feeling of Appadorai, however, that a deeper study of the book leaves the impression that "Dr. Ambedkar's analysis is an instance of hasty advocacy of an apparently convenient course. It is as yet uncertain whether the things that divide the Muslims from the Hindus are stronger than the things that unite").—Banerjee, D. N., "The Cripps Mission : A Review," *CR*, LXXXV, pp. 114-119 (See No. 212 above. Draws attention to two important omissions in the pamphlet : i) though Coupland does not believe that the Congress ever pursued an anti-Muslim policy, he has not a word to say as to the way the Hindus were treated both in Sind and in Bengal ; ii) nor does he discuss the principles and the policies for which the Congress stands).—Banerji, Sir A. R., "World War and the Feminine," *IR*, XLIII, pp. 561-565 (Notices the changes taking place in feminine psychology).—Barton, Sir William, P., "India's North-West Frontier (Illust.)," *GM*, XV, pp. 97-105.—Bauwens, M., "India in 1941," *NR*, XV, pp. 70-86 (Discusses the political situation with the Congress bent on direct action).—Bhattacharya, K. K., "Sir Stafford Cripps' Mission and Britain's duty to India," *MR*, LXXI, pp. 385-387 (Tells that Sir Stafford Cripps and the Parliament should have but one motto to conciliate India : Give India freedom).—Bhattacharya, K. K., "The Necessity of Ending the Indian Political Deadlock," *MR*, LXXII, pp. 387-391 (Stresses the need of releasing the Congress leaders and of transferring power to Indian hands. A contented India, trusted by Britain and the Allied Powers, would be a great asset to the United Nations).—Chanda, R., "The Indian Union," *MR*, LXXI, pp. 52-56 (seeks to defend the fundamental unity of India through the

233. Mughal-Maratha relations).—Chatterjee, Ramananda, "Allegations against Congress, Parnellism and Crime," *MR*, LXXII, pp. 329-330 (Important differences in methods and principles apart, the case of Parnell and that of the Congress leaders are similar. "The allegations made against the Congress Working Committee, i.e., that it was responsible for sabotage, arson, homicide, etc., have not been supported by any proofs judiciously tested. . ." And as regards Parnell they were based on a forged letter).—Chatterjee, Ramananda, "Bertrand Russell on How to end the Deadlock in India," *MR*, LXXII, pp. 308-311 (A criticism of Bertrand Russell's proposals. See No. 273).
234. —Coatman, John, "The Fourth Civil Disobedience Movement in India," *AR*, XXXVIII, pp. 414-416.—"The Colour Bar," *AP*, XIII, pp. 289-290 (Removal of the Colour Bar in the New World Order).
235. —Coyajee, Jehangir C., "The Three World Wars," *IR*, XLI, pp. 331-340 (Compares the main features, trends and courses of the Napoleonic War, the Great War of 1914-1918 and the present World War).—
236. "The Cripps' Mission viewed from England," *RT*, No. 127, June 1942, pp. 377-383 (Holds that Indian leaders made no efforts at any settlement among themselves, and proceeds to give the several grounds on which the Muslim League and the Congress objected to the scheme of Sir Stafford Cripps).
237. —"The Cripps' Mission viewed from India," *RT*, No. 127, June 1942, pp. 384-390 (Discusses the proposals and why the negotiations failed. Still, "the principal demands of the principal parties have been utilized to lay the foundations for a future constitution under which minorities will be protected by treaty arrangements. . .").—
238. Dayal, Swami Bhawani, "Anti-Indian Drive in South Africa," *IR*, XLI, pp. 529-530 (On the ill-treatment of Indians in South Africa; the move of the Durban City Council to expropriate over a thousand acres of Indian-owned land within city limits and to allocate them to Europeans).
239. —Gundappa, D. V., "To End the Deadlock," *Tr*, XIV, pp. 93-106 (Comments on Mr. Rajagopalacharyar's proposal that the Congress should seek the collaboration of the Muslim League in the formation of a National Government for the duration of the War).
240. —Haworth, Sir Lionel, "United India," *NCA*, CXXXII, pp. 229-235 ("What hope can there be of success unless we face the idea of a division of India?").—
241. Hubback, Sir John, "Orissa, Past and Present," *AR*, XXXVIII, pp. 351-365 (Gives the history of the province before and after the separation).—
242. "India—Government and Congress," *RT*, No. 129, Dec., 1942, pp. 52-62 (Describes the situation brought about by the decision of the Congress party to authorize mass civil disobedience under Mahatma Gandhi's leadership, in support of the demand for the complete, unconditional and immediate transfer of power from Britain to India).
243. —"India's Role in World War," *RT*, No. 126, March, 1942, pp. 275-285 (1. The intervention of Japan; 2. The position of

- India ; 3. The Domestic Scene ; 4. Congress Politics ; 5. The New Situation).—**"India War and Politics,"** *RT*, No. 128, Sept., 1942, pp. 477-483 (Presents a picture of the military and political situation as it appeared at the time of Gandhi's Wardha resolution : 1. The Burma Campaign ; 2. The Congress Party Leaders and the War Front ; 3. Indians in the War Cabinet ; 4. A Campaign for Hindu-Muslim Unity ; 5. Mr. Gandhi's Attitude).
247. —**Lal, Chaman**, "A Letter to Gandhiji and His Reply," *MR*,
 248. LXXI, pp. 338-340 (Concerning Civic Defence).—**M.**, "All India Nationalist Conference," *MR*, LXXII, p. 312 (Pakistan is an attack on Hinduism and must be opposed).—**Molson, Hugh**,
 249. "The Cripps' Mission to India," *NCA*, CXXXI, pp. 255-259 (Endeavours to show that "though the Mission has failed . . . it has proved to the world that the obstacles to Indian Home Rule are in India and not in Britain").—**Mook, H. J. van**, "The Position of Europe in Asia," *AR*, XXXVIII, pp. 298-302 (With special reference to the Netherlands Indies. Has the work of Europe in Asia been destroyed by Japanese aggression ? Or are "the strong and valuable parts of the building still standing and can be reclaimed ?" The writer feels optimistic as to the answer).
251. —**Natesan, G. A.**, "The British Plan for India," *IR*, XLIII, p. 393 (What are the reasons for the failure of the Cripps' Mission ? i) Proposals which make promises for the future fall far short of the present requirements of the situation ; (ii) vivisection of India is repugnant to Indian nationalist opinion).—**Natesan, G. A.**, "Churchill on India," *IR*, XLIII, pp. 508-509 (A criticism of Churchill's pronouncement on the Indian question).
252. —**Natesan, G. A.**, "Congress Decisions," *IR*, XLIII, pp. 305-308 (The A.I.C.C.'s session at Allahabad : the resolution rejecting Cripps' proposals and advocating non-violent non-co-operation with invading forces, followed by the rejection of Rajagopalacharyar's resolution acknowledging the claims of the Muslim League).
253. —**Natesan, G. A.**, "The Congress Decision and After," *IR*, XLIII, pp. 451-456 (A succinct account of the discussions at the A.I.C.C. held at Bombay, leading to the August resolution, the "Quit India" demand, the Government communique, the arrests, the ordinances and the outbreak of violence).—**Natesan, G. A.**, "Congress Policy and Gandhiji," *IR*, XLIII, pp. 27-28 (An assessment of Gandhiji's relations with the Congress).—**Natesan, G. A.**, "Cripps Mission in India," *IR*, XLIII, pp. 194-196 (The draft proposals envisaging a new Union—"a Dominion associated with the United Kingdom and other Dominions by a common allegiance to the Crown but equal to them in every respect, in no way subordinate in any aspect of its domestic and external affairs").—**Natesan, G. A.**, "Parliament and India," *IR*, XLIII, pp. 585-587 (Debates in the Commons on the Second Reading of the India and Burma Bill, providing the occasion for a discussion on the Indian question in both the Houses of Parliament).

- Mr. Amery's speech is here reproduced in part, and the public reaction to the Debate described).—**Pande, Major B. P.**, "The National War Front," *MC*, XI, Pt. 3, pp. 22-23 (A speech delivered on March 29, 1942, at a public meeting at Baripada).
259. —**Pande, Major B. P.**, "The National War Front Movement," *MC*, XI, Pt. 4, pp. 22-24 (Outlines the trend of events in the various theatres of war and reiterates the aims and objects of the movement).—**Patro, Sir A. P.**, "Political Trends of the Day," *CR*, LXXXII, pp. 157-162 (With the enemy knocking at the gates of India, "the foremost concern should be one for War Effort and for defence of India," Opinions in the Congress, the League, and in obscurantist quarters are here analysed).—**'Politicus'**, "India in Parliament," *IR*, XLIII, pp. 293-295 (Statement of his Delhi negotiations by Sir Stafford Cripps on 28th April, 1942, followed by a debate in both the Houses. The final break did not occur on the matter of defence, he said, but on the form of the temporary Government to be in power until the end of the war).—**Pramanik S.**, "Bankruptcy of British and Indian Congress Statesmanship," *MR*, LXXI, pp. 340-345.—**Puntambekar, S. V.**, "Politics, National and International," *JBHU*, VI, pp. 104-117 (In the first part the author establishes the thesis that India is ill, Pakistan being a symptom of such illness, and proceeds to diagnose the disease; the second part deals with the international situation).
264. —**Raju, P. T.**, "Vivisection of India," *AP*, XIII, pp. 33-35 (A review of two books, *Pakistan, a Nation* by "EL HAMZA," and *Grave Danger to the Hindus* by "An Obscure Hindu").—**Rao, B. Siva**, "How Cripps' Mission Failed," *As*, XLII, pp. 394-397.—**Rao, P. Kodanda**, "Pakistan and Parliament," *IR*, XLIII, pp. 404-406 (On British policy towards Pakistan as outlined by Sir Stafford Cripps in his speech in the House of Commons on 28th April, 1942. "In his scheme of Pakistan, Sir Stafford not only gave self-determination and the right of non-accession to the Provinces as they exist to-day, but he also insisted that the whole of the electorate, and not merely the Muslims in it, should exercise the right of deciding non-accession").—**Roychowdhury, Biren Kishore**, "The Bengal Agricultural Income-Tax Bill," *MR*, LXXI, pp. 65-68 (The levy of agricultural income-tax, as provided in the bill, will undermine the financial position of the Zamindars without improving in any way the condition of affairs in the province).—**Roy, Naresh Chandra**, "Sir Stafford Cripps' Mission," *MR*, LXXI, pp. 329-331 (Written before the arrival of Sir Stafford Cripps, the article strikes a pessimistic note as to his success).—**Roy, Naresh Chandra**, "Failure of Sir Stafford Cripps' Mission," *MR*, LXXI, pp. 428-432 (In seeking to account for the failure the author shows that agreement could not be possible on Cripps' scheme, which "would inevitably involve the Pakistanisation and Balkanisation of India." Add to this, there was the question of defence. "A Government without any control over it would be hardly worth

270. any consideration").—**Roy, Naresh Chandra**, "India and the U. S. A.," *CR*, LXXXIII, pp. 183-193 (On Indo-American understanding).—**Roy, Naresh Chandra**, "Sino-Indian Relations," *CR*, LXXXIII, pp. 265-272 (Points of contact between China and India from the earliest times to 1937).—**Rushbrook Williams, L. F.**, "The Indian States Yesterday and To-day," *GM*, XV, December, 1942, pp. 350-359 (Describes changing conditions against historical background).—**Russell, Bertrand**, "To End the Deadlock in India," *As*, XLII, pp. 338-340 (The Indian problem is no longer Britain's domestic concern. Bertrand Russell holds that the failure of Cripps' Mission has made it the concern of all the United Nations. He thinks that the problem needs to be considered from three points of view : that of the relation between India and Britain, that of the conduct of the war, and that of the post-war settlement. In answer to the question "how to end the deadlock," he says that : i) they should form a defensive alliance pledged to united resistance against any aggressor ; ii) India should be promised complete independence on condition of joining the oriental group in the alliance ; iii) the generalissimo of the armed forces sent to India should be neither English nor Indian ; iv) India should be encouraged to raise internal forces ; and v) all internal questions should be left to the Indian Constituent Assembly).—**Sahib, R. N. N.**, "Sir Stafford Cripps' Mission and Akhand Hindustan," *MR*, LXXII, pp. 302-308 (Some essential features of the "Declaration of the War Cabinet" with which Sir Stafford Cripps came to India).—**Sarkar, Sir Jadunath**, "The Unity of India," *MR*, LXXII, pp. 377-380 (Discusses the question from three points of view, geographical, historical and cultural, and concludes, "The Indian people of to-day are no doubt a composite ethnical product, but they have all acquired a common Indian stamp and have all been contributing to a common culture and building up a common type of traditions, thought and literature).—**Sarma, C. V.**, "Indian Heroism under Rangoon Raids," *IR*, XLIII, pp. 249-250 (Gives instances from Rangoon to rebut the charge that the Indian people cannot stand the strain caused by physical hardships and mental agony consequent on air raids).—**Satpathy, B. K.**, "Indian States' Chronicler," *MC*, XI, Pt. 1, pp. 23-29 ; Pt. 2, pp. 27-29 ; Pt. 3, pp. 24-25 ; Pt. 4, pp. 27-29 ; XII, Pt. 1, pp. 28-29 (Material and cultural progress in States).—**Setalvad, Sir Chimanlal**, "Gandhi's New Move," *IR*, XLIII, pp. 362 (Criticises Mahatma Gandhi's pronouncements for an immediate termination of the British rule in the face of Japanese aggression, 'the complete and orderly withdrawal of the British from India').—**Shah, Sirdar Ikbal Ali**, "Britain and the Muslim Problems," *ConR*, CLXII, pp. 346-350 (Immediate questions appertaining to Arabia, India and Albania. The Indian question is Pakistan).—**Singh Anup**, "What happened in India?," *As*, XLII, pp. 341-343 (What led

- to Cripps' Mission? What was the offer? And what happened in India?).—Singh, Maharaj, "The National War Front," *IR*, XLIII, pp. 297-298 (Envisages the possibility of internal disturbances. In such an eventuality he counsels people to depend upon themselves and organise themselves for defence against robbers and dacoits in case of communal bickerings).—A Special Correspondent, "For Freedom and Progress—Indian States and the War Effort," *AR*, XXXVIII, pp. 417-420.—A Special Correspondent, "War Effort in Indian States," *AR*, XXXVIII, pp. 307-310 (Progress of war-effort in Indian States "which have vied with each other in their offers of men, money and material assistance, while their industrial establishments have made an ever-expanding contribution to India's increasing and widening output of munitions").—Srinivasan, N., "Mr. Amery and the Deadlock," *Tr. XIV*, pp. 47-59 (Concludes from Mr. Amery's pronouncements on different occasions that it is far from Britain's intentions to part with power, and that "the freedom that is promised for India is not seriously meant would also be clear from the non-application of the Atlantic Charter to India").—Swaminathan, M. S., "The War Effort in Mysore," *AR*, XXXVIII, No. 136, pp. 394-395 (Describes the means taken by the State to harness its resources to aid the successful prosecution of the war against the Nazi and the Japanese menace).—'A Traveller,' "An Itinerary of the Oriya Speaking States," *MC*, XII, Pt. i, pp. 20-24.—Trivedi, R. K., "Census of 1941," *MR*, LXXI, pp. 142-144.—Watson, Sir Alfred, "The Rejected Plan for India," *AR*, XXXVIII, pp. 246-259 (A learned disquisition on Cripps' proposals ending with a warning: "One can but say that unless the majority are willing to make concessions, and unless the minorities in their turn will abate their claims, India as a nation is an impossibility, Dominion Status will remain out of the question, and independence be a ridiculous pretence").
289. CONSTITUTIONAL HISTORY AND ADMINISTRATION, (a) ANCIENT : Coomaraswami, A. K., *Spiritual Authority and Temporal Power in the Indian Theory of Government*. New Haven, Connecticut, American Oriental Society, 1942, 87 pp. (Treats of the relations between the King and the priests, i.e., Purohits). Rev. in *JBU*, IX, IV, pp. 160-61 by M. V. Moorthy: "... an instance of formidable scholarship formulating common conclusions in a novel way."
290. —Dikshitar, V. R. R., "A Note on Gaṇarājya," *ABORI*, XXIII, pp. 103-106 (Gaṇa—a republican form of constitution. Gaṇarājyas flourished from 1000 B.C. to the end of the Gupta rule about 500 A.D.).—Vaidyanathan, K. S., "The members of the ancient South Indian Army (Sēnai): Their assembly and its functions," *QJMS*, XXXII, pp. 293-303; 399-407 (Shows from literary and epigraphic evidence that the ancient South Indian army was composed of war-chariots, "elephantry," cavalry and

infantry ; that the position and rank of Senāpati was one of the highest in the kingdom ; and that "the military assembly was one among the ancient administrative bodies like Sabhā, Ūr, Nāḍu, having the same corporate existence, and consisting of a head, a scribe and an accountant, with the other minor requisites of regularly constituted bodies").

292. b) MEDIAEVAL : Puntambekar, S. V., *Maratha Polity*. Lahore, The Minerva Book Shop, 1942, 41 pp.—
293. Qureshi, I. H., *The Administration of the Sultanate of Delhi*. Lahore, Shaik Muhammad Ashraf, 1942, 288 pp. Rev. in *IsC*, VII, pp. 117-118 by H. K. S(herwani) : "leaves no administrative detail without his fullest consideration. His chapter headings include such topics as the Legal Sovereign, the Actual Sovereign, the Royal Household, Ministers, Finance, Army, Justice, Provincial and Local Governments and other similar matters."—
294. Sherwani, H. K., *Studies in the History of Early Muslim Political Thought and Administration*. Lahore, Shaik Muhammad Ashraf, 1942, ix, 240 pp. Rev. in *NR*, XVIII, p. 399, by C. Van Exem : "Series of Studies: the Qoranic ideal, Ibn Abi'r rabi and Farabi, Mawardi (1058), Ghazzali (1111), and even Gawan (1481)."—
295. Chandorker, P. M., "Pargane Varangāonche Jospan Va Parsaipana Ś.S. 1567," *BISMQ*, XXIII, pp. 53-57 (In Marathi. The profession of Joshi and royal grants made towards the upkeep of the *bandobast* of government official on his visit to the place).—
296. Day, U. N., "Provinces of the Delhi Sultanate," *JBHU*, VI, pp. 110-114 (Describes the actual working of the provincial government. The terms Wilayat, Iqlim, and even Iqtas denote provinces which varied in number as well as in size).—
297. Divanji, Rao Bahadur P. C., "Three Gujarati Legal Documents of the Moghul Period," *JGRS*, IV, pp. 18-29 (Written in Gujarati between A.D. 1633 and 1712 they supply reliable specimens of the character and style of writing, the materials used, and the method and language employed by the Gujaratis in writing legal documents).—
298. Goitein, S. D., "The Origin of the Vizierate and its True Character," *IsC*, XVI, pp. 255-372 (Denies the Sasanian origin of the Vizierate, and traces the derivation of the word to the Arabic *Wazīr* in the sense of helper or assistant. It was al-Mansur who laid the foundations of the future vizierate by placing his young son and heir under the supervision of an experienced man of affairs, who became his prime minister on the young man's accession).—
299. Gupte, Y. R., "Nani Māvalāntil Tarfa Gavāḍche Deṣkulkarnā Shake 1567," *BISMQ*, XXIII, pp. 1-4 (The office of Deṣkulkarnā belongs to a part of Nane Maval, Garvada by name).—
300. Hamidulla, M., "Muslim Conduct of State," *IsC*, XVI, pp. 53-71 ; 161-181 ; 316-338 (continued from previous volume, it is an investigation into the theory and practice of Muslim International Law).—
301. Joshi, S. N., "Rahimatpur Gāonchi Mojni," *BISMQ*, pp. 94-100 (In Marathi. Assessment of Rahi-

302. matpur).—Nagar, R. N., "The Kanungo in the North Western Provinces (1801-1833)," *IHRC*, XVIII, pp. 116-120 (The inability of the British Government to reorganize successfully the office of the Qanungo in the ceded and conquered provinces resulted in irreparable damage both to the agricultural community and to the Government in that an instrument which would have been of the greatest help for the administration of revenues in these provinces cannot be utilised for that purpose).—Qureshi, I. H., "The Parganah Officials under Akbar," *IsC*, XVI, pp. 87-93 (The Parganah officers are, i) the *amalguzar*, 'āmil, or *shiqdār*, i.e., the head of the administration ; ii) munsif or *dābir*, i.e., the assessment officer ; iii) *bitikchi* or *kārkun*, i.e., accountant and registrar; and iv) *Khazānahdār* or *foṭahdār*, i.e., treasurer).—Rajkhowa, S. C., "Ahom Kingship," *JARS*, IX, pp. 31-40 (Ahom administration, a limited monarchy).—Tritton, A. S., "Non-Muslim subjects of the Muslim State," *JARS*, 1942, pp. 36-40 (Treatment of the *dhimmis* under the following heads: trade, land, religion, inheritance, marriage, slaves, war, clothes, tribute, and homicide).
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313. 380 pp.—**Indore, Indore (Holkar State), 1939-40.** Indore, State Press, 1942.—**Jammu and Kashmir, Annual Administration Report of the Jammu and Kashmir State for the Samvat 1997-98** (16th Oct. 1940—15th Oct. 1941). Jammu, Rambir Government Press, 1942, 222, LXXVII pp.—**Jodhpur, The Report of the Administration of the Jodhpur State for the Year 1940-41.** Jodhpur, Jodhpur Government Press, 1942, III, 175 pp.—**Khanna, Radha Krishna, India in the New World Order.** Lahore, Minerva Book Shop, 1942, 304 pp. Rev. in *IJE*, XXIII, p. 298 : "Contains the author's views about post-war India. He is bitter about British exploitation of India."—**Kolhapur, Kolhapur Administration Report, 1940-41** (*Raj Shah* 267), *Parts I and II.* Kolhapur, Government Press, 1942, 185, 50 pp. (Part I is divided as follows : General and political, finance, administration of land and revenue, law and justice, protection, agriculture and co-operation, industries and commerce, excise, public works, medical relief and vital statistics, public instruction, local government, miscellaneous. Part II consists of appendices).—**Madras, Madras Administration Report, 1940-41.** Madras, Government Press, 1942, 190 pp. (Deals with the work of the various Departments during the official year).—**319. Montmorency, Sir Geoffrey de, The Indian States and the Federation.** London, Cambridge University Press, 1942, viii, 165 pp. Rev. in *NR*, XVII, pp. 159-160 by B. N. Banerjea : "The author believes in the thesis that 'both old India of the States and the newer India have each a special gift to bring to the future of India'."—**320. Mysore, Report on the Administration of Mysore for the year 1940-41 ending 30th June 1941.** Bangalore, The Government Press, 1942, 222 pp.—**321. Nene, Vishnu Pandurang, Badodyāchā Rājyākārbhara.** Baroda, Purushottam Atmaram Chitre, 1942, 240 pp. (In Marathi : Administration of Baroda).—**322. Panikar, K. M., Indian States** (Oxford University Pamphlets on Indian Affairs, No. 4). Bombay, Oxford University Press, 1942, 32 pp. (The history of the present relations between the States and the Crown is here traced).—**323. Phaltan, Report on the General Administration of the Phaltan State 1940-41.** Phaltan, Government of Phaltan, 1942, 39 pp. (Work during the official year).—**324. Prashad, H., Influence of European political doctrines on the evolution of Indian governmental institutions and practice, 1858-1938, BIHR, XIX, p. 81** (Historical thesis completed in the University of London during 1941).—**325. Rajkot, Administration Report of the Rajkot State.** Rajkot, State Press, 1942, 50 pp.—**326. Ranade, M. G., Indian States,** Indore, V. W. Thakur, 1942, 344 pp.—**327. Ranade, M. G., Select Writings on Indian States,** Edited by V. W. Thakur. Indore, Datta Printing Works, 1942, 344 pp.—**328. Sant State, Report on the Administration of the Sant State for the year 1940-41.** Santrampur, Narotam J. Divecha, 1942, 27 pp., 14 app.—**329. Sinha, Sachchidananda, Speeches and Writings of Sachchidananda Sinha.** Calcutta, Thacker, Spink & Co., 2nd. enlarged Edition 1942, 911 pp. Rev. in *MR*, LXXIII, p. 299 by

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331. Trivandrum, Government Press, 1942, 277 pp.—**United Provinces**, *Administration Report of the United Provinces, 1941*. Lucknow, Government Branch Press, 1942. 147 pp.—**Alexander, Horace J.**, "India from Tutelage to Partnership," *ConR*, CLXI, pp. 268-272.—**Alexander P. C.**, "The Indian States and the Paramount Power," *JAU*, XI, Pt. 3, pp. 197-205 (Traces the policy of the Paramount Power towards the States at different periods of history, and examines the rights claimed by it on the basis of paramountcy).—**Asirvatham, E.**, "The Civil Service," *JMU*, XIV, pp. 5-18 (Definition and history ; recruitment and training ; conditions of service ; functions ; tests of a good system).
335. —**Banerjea, B. N.**, "Responsible Government in India, Present and Future," *NR*, XV, pp. 224-235 (An objective analysis showing that there is no true responsible government in the Provinces under the Government of India Act, 1935).—**Banerjea, Pramathanath**, "Statistics and Administration," *MR*, LXXI, pp. 576-578.
337. —**Brown, Hilton**, "India and Democracy," *NCA*, CXXXI, (An appreciation of *India and Democracy* by Sir George Schuster and Guy Wint).—**Das, Tarakanath**, "Asia Wants Freedom Now," *As*, XLII, pp. 400-401 (Asia for the Asiatics).—**Dalal, C. D.**, "Local Authorities Loan Rules," *QJLSGI*, XIII, pp. 392-402.—**Elwin, Verrier**, "The Minorities of India—Primitive Folk of the Hills," *As*, XLII, pp. 358-362; (The aborigines are suffering from loss of nerve and self-confidence as a result of the different forces operating on them. To save them, the writer advocates a policy of temporary isolation and protection, which he puts forward as a demand on behalf of this minority of 25 millions).—**Howard, Edwin**, "Indian Army and the Future," *AR*, XXXVIII, pp. 225-235.
342. —**Jayaraman, K.**, "Reorganization of Rural self-government," *NR*, XV, pp. 139-163. (A critical analysis of the Bill published by the Adviser, Government of Madras, proposing a scheme of rural self-government).—**Keith, A. Berriedale**. "The illusion of Federation," *IR*, XLIII, pp. 57-60. (Rules out the feasibility of a federation of Europe and even of the British Commonwealth, and as for India, "none of the authors of federal schemes makes any acceptable provision. The destiny of India plainly lies along the line of acquisition of full autonomy in alliance with Britain and the Dominions. There is no room for an India which was not allied to a great power, and the only such power which would allow her ally the right of full self-development is Britain at present and for such time as we can reasonably foresee").—**Krishnamurti, R.**, "Scorched Earth Policy for India?", *NR*, XVI, pp. 142-147 (Discusses various reasons against its adoption in India in the event of invasion).—**Linlithgow, Marquess of**, "The Indian States and the Princes," *MC*, XI, Pt. 3, pp. 1-6. (Presi-

346. dential address to the Chamber of Princes).—**Mazumdar, Haridas T.**, "Asians ask some Questions," *As*, XLII, pp. 416-418. (War Aims?).
347. —**Mukherjee, A. K.**, "The Speaker and the Court of Law in India and Burma," *MR*, LXXII, pp. 65-68. (Shows that "the position of the Speaker *vis-a-vis* the Court of Law in India and in Burma is not free from ambiguities. The position, therefore, should be clarified by making necessary amendments in the Law").
348. —**Naik, J. P.**, "History of Local Fund Cess," *QJLSGI*, XIII, pp. 347-396 ; 345-522.
349. —**Naik, S. S.**, "Plant and Machinery Required for Local Bodies," *QJLSGI*, XIII, pp. 525-535.
350. —**Naik, S. S.**, "Water Supply," *QJLSGI*, XII, pp. 225-266 (Continued from XII, No. 2, p. 208).
351. —**Natesan, G. A.**, "India's Demand," *IR*, XLIII, pp. 138-139. (At the Non-Party Conference Rt. Hon. Sir Tej Bahadur Sapru demanded among other things the abolition of the India Office which "stands discredited," while Rt. Hon. Dr. Jayakar urged that India should no longer be treated as a dependency, and that her constitutional position and powers should be identical with those of other units of the British Commonwealth).
352. —**"Peace Aims in Asia,"** *As*, XLII, pp. 464-465 (Comments by outstanding experts on "Peace Aims in the Pacific" by J. H. Timperley, and "Asia Wants Freedom Now," by Tarakanath Das. One of the experts, Bertrand Russell, observes, "As Tarakanath Das suggests India, China and Russia might form a block. If peace is to be secured, an international authority must have control and military supremacy. What is important is that Asiatic countries should have exactly the same rights as other countries").
353. —**Ruthnaswami, M.**, "Representative versus Responsible Government," *NR*, XVI, pp. 361-372. (Discusses the essentials of responsible and representative governments, and concludes, "What India wants is not this or that particular form of government but free government . . . and popular government. . . . And the conditions and circumstances of India, where only a limited franchise is possible, and where there are permanent religious minorities, and a common national feeling is far to seek, dictate that the form of popular government in India shall be representative government").
354. —**Sapru, Sir Tej Bahadur**, "Viceroy's Council Expansion," *IR*, XLIII, pp. 417-418 (The expansion of the Viceroy's Executive Council does not betoken any change in its political and constitutional character or in its powers. The control of the Secretary of State over it has in no way been relaxed, and it is no use looking up to the Viceroy under the existing circumstances as even a benevolent dictator).
355. —**Sekhon, Sant Singh**, "The Minorities of India—I, The Militant Sikhs," *As*, XLII, May, 1942. (their claims).
356. —**Shah, H. M.**, "Village Republics of Tomorrow," *Tr*. XIV, pp. 123-127 (States that in the future Indian constitution the village should be the foundation).
357. —**Sharma, Sri Ram**, "Communal Representation," *IR*, XLIII, pp. 61-63.
358. —**Sharma, Sri Ram**, "The Indian States," *NR*, XV, pp. 513-521

- (The present position of Indian States and their relations with the British Government are here discussed).—**Sinha, Sushil Chandra**, "Working of the Local Bodies in the United Provinces," *MR*, LXXI, pp. 266-269 (The author points out that there is hardly any municipal or district board which has fully carried out its duties, and then proceeds to prescribe the remedies for this situation).—**Srivatsa**, "India's Freedom : A World Issue," *MR*, LXXI, pp. 333-338 (Holds that none of India's problems, Pakistan, Indian States, defence, vested interests, etc., are incapable of solution, and that the post-war settlement cannot either ignore or shelve India's claim to freedom).—**Tagore, Rabindranath**, "India's Self-Determination and the Way to It," *MR*, LXXI, pp. 22-24 ("The self-determination we hanker after is not for the sake of wielding or flaunting power over others, nor for arming ourselves to exploit weaker peoples. . . . All we yearn for is our natural right and responsibility of serving our motherland. . .").—**Thakore, J. M.**, "A Digest of Select Government decisions on the Bombay Village Panchayat Act of 1933 and Rules," *QJLSGI*, XII, pp. 338-346.—**Thakore, J. M.**, "Our Village Panchayats—Practical Difficulties," *QJLSGI*, XII, pp. 295-298 (The various difficulties are here pointed out with a concluding note : "Village Panchayats require constant tuition, superintendence, and guidance from District Local Boards").—**Viramani, V. R.**, "Civil Liberty and War," *IR*, XLIII, pp. 240-242 ("So far as India is concerned the problem of safeguarding civil liberty both in times of peace and war is extremely complicated by the existence of an executive not responsible to the properly elected legislature. . .").—**Yutang, Lin**, "Freedom for India," *IR*, XLIII, p. 588 (The case for the grant of freedom to India is argued with considerable warmth and cogency by this well-known Chinese writer).
366. ECONOMIC HISTORY: **Aykroyd, W. R.**, *Economic Aspect of the Problem of Nutrition in India*. Bombay, Sir D. Tata Graduate School of Social Work, 1942, 14 pp.—**Dholakia, H. L.**, *Futures Trading and Futures Market in Cotton*. Bombay, New Book Company, 1942, xx, 303 pp. Rev. in *EJ*, LII, p. 410 : "... the first detailed study . . . made of futures trading in India ;" also in *IJE*, XXIII, pp. 285-286 by R. G. Saraya : "The book traces the growth and development of futures markets as they exist in Bombay and in other important places. . .".—**Gandhi, M. K.**, *Constructive Programme, Its Meaning and Place*. Ahmedabad, Navjivan Press, 1942, 28 pp.—**Ghosh, D. S.**, *An Enquiry into the Economic Conditions of Lower Middle Class Persons in Service in Baroda City*. Baroda, D. S. Dighe, 1942, 34 pp. Rev. in *IJE*, XXIII, p. 300 : "The lives of many of them are in continuous and often unavailing conflict between limited means and exacting ends."—**Government of India** *Review of the Trade of India in 1940-41*. Calcutta, Govern-

- ment of India Press, 1942, ix, 287 pp. Rev. in *EJ*, LII, p. 413 :
371. "... general survey of Indian trade and finance."—**Kumarappa, J. M.**, *Tagore and his Schemes of Rural Reconstruction*. Bombay, Sir D. Tata School of Social Work, 1942, 13 pp.—**Misra, B. R.**, *Indian Provincial Finance 1919-1939*. Bombay, Oxford University Press, 1942, p. 349. Rev. in *IJE*, XXIII, pp. 203-204 by S. V. Desai : "... this book is a piece of research competently done."
373. —**Misra, B. R.**, *Land Revenue Policy in the United Provinces*. Benares, Nand Kishore & Brothers, 1942, 274 pp. Rev. in *IJE*, XXIII, pp. 213-214 by B. V. Narayanswami : "The survey... is exhaustive and presents many aspects of the land revenue settlement, the materials concerning which are not easily accessible."
374. —**Mukherjee, Radhakamal**, *The Political Economy of Population*. Bombay, Longmans Green & Co., Ltd., 1942, 467 pp. Rev. in *EJ*, LIII, pp. 403-404 by E. Grebenik : "The book is a timely reminder of the problems that will have to be faced at the other end of the world, when our present preoccupation with troubles nearer home is over."—**Naidu, B. V. Narayanswamy**, *Indian Trade*. Chidambaram, Registrar, Annamalai University, 1942, 270 pp. Rev. in *IJE*, XXIII, p. 297 by A. R. Bhat : "... deals with various aspects of India's trade, principally India's foreign trade. The treatment is historical, though in some chapters the theory of the trade has been usefully discussed."—**Phadke, N. V.**, *Food-Production in War-Time*. Bombay, Indian Institute of Sociology, 1942, 34 pp. (the author emphasises the need for India to increase food production).—**Ramaswamy, T. N.**, *The Economic Problem of India*. Bombay, New Book Company, 1942, 308 pp. Rev. in *EJ*, LII, p. 413 : "... objective survey of the economic prospects of the Indian Continent."—**Shah, K. T.**, and others, *The Economic Background*, (Oxford Pamphlets on Indian Affairs, No. 2). Bombay, Oxford University Press, 1942, 64 pp. (Economic background of India's problems is surveyed as a whole).
379. —**Sovani, N. V.**, *The Population Problem in India, a regional approach*. Poona, Gokhale Institute of Politics and Economics, 1942, xii, 221 pp. Rev. in *EJ*, LII, p. 414 : "... a useful piece of work. But to round it off it needed a concluding section of greater power and perspective than the author has managed to achieve."—**Tiwari, R. D.**, *Modern Commercial Policy*. Bombay, New Book Company, 1942, 473 pp. Rev. in *IJE*, XXIII, pp. 282-283 by N. S. Subha Rao : "... a volume of substantial merit, the result of wide reading and careful sifting."
381. —**Walchand Diamond Jubilee Commemoration Volume**. Bombay, Walchand Diamond Jubilee Celebration Committee, 1942, 292 pp. (From the Preface : "This volume represents the appreciation of the lasting services which Mr. Walchand has rendered to the fight for economic freedom of the country and also an interesting record of certain aspects of the development of the history of industries during the last few years").—**Agar-**

- wal, Shriman Narayan, "Gandhian Economics," *IJE*, XXIII, pp. 193-199.—Agarwal, S. N., "Gandhian Economics," *MR*, LXXI, pp. 192-194. (Gandhi's ideas on machinery, his objections to State Socialism, his ideas on private property which involves a concept of trusteeship, currency, and international trade).
384. —Agarwal, Shriman Narayan, "Gandhian Socialism," *MR*, LXXII, pp. 258-260 (Rejoinder to Taranath Lahiri, No. 427 below, in the course of which an attempt is made to sketch the salient features of Gandhi's social philosophy and to show that it is as logical and scientific as any other theory).—Anantaram, K., "Ranade, the Economist," *IJE*, XXII, pp. 387-393 (Estimates Ranade's services to the country as economist and styles him "Father of Indian Economics").—Anjaria, J. J., "The Gandhian Approach to Indian Economics," *IJE*, XXII, pp. 357-366 (States the main assumptions of Gandhian Economics and holds that they accord well with the facts of Indian life).
387. —Ataullah, Sh., "Punjab Co-operation during a Decade of Depression," *IJE*, XXII, pp. 504-514 (Estimates the effects of depression which had started in 1927-28 on the working of the Agricultural Co-operative Credit Societies).—Aykroyd, W. R., "The Food Situation in India," *IJSW*, III, pp. 148-159 (Discusses Food Control in Great Britain and Ceylon and its implications with regard to the food situation in India).—Balkrishna, R., "Co-operative Rural Credit in Mysore," *IJE*, XXII, pp. 471-484, (Holds that the experience of the past 35 years shows that co-operativism in Mysore is developing along the right lines. What is needed in future is a strengthening of the interrelations between the different parts).—Banerjee, Manilal, "National Planning and International Trade," *CR*, LXXXV, pp. 56-88 (Attempts to analyse the various effects of the usual forms of national economic planning on international commerce).—Beri, S. G., "Co-operative Multi-Purpose Society," *IJE*, XXII, pp. 514-531 (Discusses the various issues raised by the plan of multi-purpose society, and points out that it is meeting with increasing approval and is being introduced in several Provinces and some Indian States).—Bhatena, S. S., "The Organization of Rural Welfare," *IJE*, XXII, pp. 806-819 (A critical commentary on the co-operative movement in the Bombay Province).—Bhatia, Dev Prakash, "Jail Industries and Prisoners," *CR*, LXXXII, pp. 19-33 (The paper falls into three sections : i) prisoners, ii) industrial activities in the U. P. Jails, and iii) Jail industries *vs.* private enterprise).—Bhave, J. V., "A Survey of Landless Agricultural Labourers in Shendurjana Bazar, a Berar Village," *IJSW*, II, pp. 437-450 (Suggests ways and means of resolving their many difficulties by means of private enterprise).—Bhutani, D. H., "The Quality and Perspective of Indian Economic Thought," *IJE*, XXII, pp. 280-289 (Seeks to show that while the output is enormous, the quality of the work done is far too low, a fact which accounts for the economists' advo-

- cacy of industrialisation as the sole cure for India's ills. Indian economists are counselled to make a dispassionate scientific study of Sovietism and Gandhi's handicraft economy).—**Bhutani, D. H.**, "The Co-operative Movement in Sind," *IJE*, XXII, pp. 461-470 (Attempts to show that Co-operative movement in Sind is a failure and 'the co-operative department is inefficient.' The author's view is that the best scheme would be Mr. Subedar's "land mortgage banks through guarantors").—**Bose, S. R.**, "A Study in Bihar Rural Prices," *IJE*, XXIII, pp. 166-174.—**Cama, Katayun H.**, "Occupational Guidance in India," *IJSW*, II, pp. 449-458 (A plea for scientifically planned vocational guidance programme to prevent the present criminal waste of human energy by placing men and women into vocations for which they are best fitted by their technical skill and personality).—**Castellino, J. E.**, "The War and Railway Policy," *NR*, XV, pp. 419-425 (Tracing the changes in the Railway policy : traffic is allowed to proceed by the shortest route, and old "Bedrock principles" jettisoned ; "Q" campaign ; better co-ordination policy).—**Chakrabarti, B. B.**, "Introduction of Tea Plantation in India," *IHRC*, XVIII, pp. 44-52 (The credit for the plantation of tea in India goes to Lord William Bentinck. The writer here gives a history of the enterprise till 1849 when Government sold the experimental tea estates and severed connections with tea planting).—**Chand, Gyan**, "Local Terminal Taxation," *IJE*, XXII, pp. 624-636 (Discusses the *pros* and *cons* of the matter, and concludes that "local indirect taxation is an anachronism. . . . The only right course . . . is to abolish (it) altogether and rely entirely upon the development of graduated property taxes, revenue from public utility enterprises and subsidies for local purposes).—**Chandrasekhar, S.**, "Why are Indians so poor ?", *As*, XLII, pp. 37-41 (The crux of the Indian economic problem lies neither in overpopulation nor in underpopulation but in poverty pure and simple owing to overproduction and maldistribution, factors "which are an integral part of the badly organized, imperialist-cum-capitalist exploitation of the country").—**Coyajee, Sir J. C.**, "Ranade's work as an Economist," *IJE*, XXII, pp. 306-330 (Discussion under following heads : Ranade's general conception of economics ; views on industrialisation of India ; drain theory ; population problem ; co-operative movement : progress of financial decentralisation ; land problems, etc.).—**Datay, C. D.**, "Municipal Taxation in C.P. and Berar," *IJE*, XXII, pp. 658-666 (Causes of failure of the municipalities are discussed under general and specific heads).—**Datta, Babatosh**, "The Background of Ranade's Economics," *IJE*, XXII, pp. 261-275 (Seeks to prove that Ranade was as much an economist of nascent industrial capitalism in India as Freiderich List was in Germany, and accounts for some of his shortcomings).—**De, S. G.**, "The Areca-Nut Trade in the East India Co., (1600-1661)," *NIA*, V, pp. 201-209 (Trade in areca-nuts by the Portuguese, the

407. Dutch and the English).—Dhar, Bimalendu, "Price Control," *MR*, LXXI, pp. 557-560 (General price level during war time has been kept down by penal measures etc. Hardships have resulted from insufficiency of supplies and from inflation of currency. Government are however trying to remedy this by various means).
408. —Driver, P. N., "Rural Co-operation in the Bombay Presidency," *IJE*, XXII, pp. 585-598 (Examining the utility of rural co-operative credit in the Bombay Province, and the several serious limitations thereon).
409. —D'Souza, V. L., "Multi-Purpose Society," *IJE*, XXII, pp. 546-553 (Holds that a co-operative society which takes a comprehensive view of the entire range of village conditions and which is composed of the villagers themselves is the finest instrument to achieve the desired results).
410. —Farooq, Aziz, "Standards of Living in the N.W.F. Province," *IJE*, XXIII, pp. 185-192 (Since detailed village and town surveys of a representative character are lacking, the author has had to resort in the preparation of this paper to "the extremely unsatisfactory method, of qualitative statements based on observation and experience over a wide-spread area").
411. —Gambhirananda, Swami, "Are we ready to pay the Price," *PB*, XLVII, pp. 359-364 (On Post-war reconstruction).
412. —Ghatge, M. B., "Economics of Mixed Farming in 'Charotar' (Bombay Province)," *IJE*, XXIII, pp. 133-154 (Thirty-one farmers were selected for studying the farm business income by route method. The agriculture in this tract is known for its intensive small sized type, and the income from it is supplemented from other sources. The prominent tendencies deduced from facts are noted).
413. —Ghosh, Haricharan, "Rural Co-operation : Its Scope in India," *IJE*, XXII, pp. 450-460 (An attempt to show that co-operative movement is not likely to succeed unless efforts are made to realize a comprehensive programme of education on the lines followed in the folk schools in Denmark).
414. —Ghosh, Kali Charan, "Forces Behind the Development of Modern Industries in India," *MR*, LXXII, pp. 57-60 (Besides Protection these forces are the Swadeshi movement, the Great War of 1914-1918, the Non-Co-operation movement, the Civil Disobedience movement and the present war).
415. —Gopal, M. H., "An Enquiry into Indebtedness in a Mysore Village," *IJE*, XXIII, pp. 1-23 (Only 4% of the families are free from debt ; more than 60% of the loans and half of the amount borrowed are between one and five years old, while the rate appears governed by the security offered and the place, community and urgency of the borrower).
416. —Gopal, M. H., "A Neglected Source of Local Revenues," *IJE*, XXII, pp. 820-831 (Municipalities should seriously consider developing special assessments).
417. —Gopalswami, S., "The Capital Resources of Agricultural Co-operative Societies in Mysore," *IJE*, XXII, pp. 532-545 (The main capital resources are four : i) share capital, ii) reserve and other funds, iii) deposits from members and non-members, and
418. iv) loans from Central Banks and the State).—Hudson, Sir Leslie;

- "The British Business Man in India : His Life and Work," *AR*, XXXVIII, No. 135, pp. 282-297 (In this description of the life and work of the British businessman in India, an attempt is made to answer the charges of lax behaviour and extravagance made against him).—**India's Third War Budget**, " *NR*, XV, pp. 497-508 (The budget of 1942-43 is here reviewed against the background of India's war economy).—**Iyengar, S. Kesava**, "A Note on the Working of the Departmentalisation Scheme of Finances in Hyderabad State during eighteen years," *IJE*, XXIII, pp. 24-45 (An account of the working of the financial reforms in Hyderabad over eighteen years).—**Iyengar, S. Kesava**, "Rural Co-operation and National Planning in India," *IJE*, XXII, pp. 400-435 (The present vicious circle is mainly the product of State policy, and the only remedy is for the State to make sure of the necessary pre-requisites. The author is of the opinion that more irrigation works, cheaper and more plentiful electricity, a nation-wide literacy campaign, increase of agricultural production, the harnessing of the money-lending class to agricultural finance should be brought within the four corners of a ten year plan).
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- LXXII, pp. 470-472 (We should take lessons from Japan and China. The author makes various suggestions under the following heads: agricultural advisers, mass production of fertilizers, preserving the right soil, peasants' club for every village etc.).—**Lokanathan, P. S.**, "The Economics of Gokhale," *IJE*, XXII, pp. 225-234 (Holds that most of Gokhale's principles were not only true of his own days, but have stood the test of time and are anticipations of modern ideas).—**Malhotra, D. K.**, "The Economic Prospect," *MR*, LXXII, pp. 464-466 (Strikes a pessimistic note).—**Malhotra, D. K.**, "Inflation, War Finance and Price Control," *MR*, LXXI, pp. 563-566 (The author observes that "the essence of war finance is to adjust the distribution of monetary resources between the war sector and the civil sector in such a way that it corresponds to the distribution of real resources between the two sectors. The penalty for inability to do so is inflation... Preventing the development of an inflationary situation is an essential measure to keep price under control." He then proceeds to state the major factors "that enter into a price situation like the one now confronting India, viz., the supply factor, the speculative factor and the monetary factor," and makes a plea for the establishment of a War-Time Prices Board to study the price situation, to keep a close watch over it and above all to secure an effective co-ordination of measures taken in the provinces and in the local areas).—**Malhotra, Prem Chand**, "Towards Economic Independence," *IR*, XLIII, pp. 513-515 (Political and economic independence are the counterparts of a complete national freedom, and for the purpose of loosening the stranglehold of foreign capital on Indian commerce, our huge sterling reserves must be utilized for purchasing British interests in essential Indian industries).—**Mampilli, Cherian J.**, "A Study of the Social and Economical conditions of the Araya (Fishermen) Community of Narakkal, a village in Cochin," *IJSW*, III, pp. 72-84 ("The development of fisheries and fishing industries along scientific lines will provide sufficient quantity of fish to the rice eating population of India resulting in diet improvement at less cost, at the same time giving employment to the growing population." The author here discusses the social and economic problems of the Arayans, and suggests several means of developing the fishing industry and allaying the difficulties and the distress of the poor fisher folks).—**Mehta, Behram H.**, "A Case for Industrialisation of India," *IJSW*, II, pp. 459-471 ("Since the appearance of Mahatma Gandhi on the political scene the machine has come in for serious criticism." As against the Gandhian approach the author, after a critical examination of the arguments against the industrialisation of India, presents a case for it and suggests lines on which industrial production should be organized after the war so as to rid it of its evils and enhance its service to man).—**Mehta, Vaikunth L.**, "Is Co-operation Suited to Rural

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534. 200.—Patkar, M. M., Raghavan V., Sastri, S. S. Suryanarayana, and Katre, S. M., "The late Dr. H. D. Sharma," *PO*, VII, pp. 133-141 (Scholar. A list of his works is appended at p. 136).
535. —Pavitrnananda, Swami, "Swami Brahamananda," *PB*, XLVII, pp. 423-429 ; 521-526 (Of the Sri Ramakrishna Mission).—Pavitrnananda, Swami, "Swami Saradhananda," *PB*, XLVII, pp. 29-36 ; 80-90 ; 136-144 (Of the Sri Ramakrishna Mission).—Pavitrnananda, Swami, "Swami Subodhananda," *PB*, XLVII, pp. 574-579 (Of the Sri Ramakrishna Mission).—Raghavan, V., "MM. Dr. N. V. Svaminatha Ayyar—1885-1942," *NIA*, V, pp. 67-68 (Obituary. Responsible for the Tamil renaissance).—Raghavan, V., "The late Prof. S. S. Suryanarayana Sastri," *PO*, VII, pp. 236-237 (Scholar. A list of his works is appended to the article).
540. —Raghavan, V., "Kasturi—Rangayya," *GBC*, pp. 491-493 (Author of *Anandarangrat Cchandamu*—a Telugu treatise on metre. The work is dedicated to Anandanga Pillai (1709-1761 A.D.).
541. —Rao, P. Nagaraja, "Rabindranath Tagore," *JBHU*, VIa, pp. 118-124 (On Tagore, the poet, philosopher and patriot).—Sahney, B. L. "Mahatma Gandhi," *JBHU*, VIa, pp. 138-148 (Deals with Gandhiji's spiritual life, his idea of self-realisation).—Sampat, D. D., "Mumbaina Mahājano," *Trm*, VI, pp. 57-66 ; 279-285 ; 541-550 (In Gujarati : Great Men of Bombay—Jamshedji Jijibhoy).—Sanyal, N., "Rai Bahadur Ramaprasad Chanda," *MR*, LXXII, pp. 131-133 (Sketch of the life and work of the officer of Archaeological Department).—Shah, P. G., "Smarananjali (Late Anandlal Dhruva)," *Trm*, VII, pp. 97-99 (In Gujarati. Obituary notice on Anandlal Dhruva).—Sharma, Shri Ram, "Last Three Months of the Life of Dinabandhu C. F. Andrews," *MR*, LXXI, pp. 350-355.—Shivachaitanya, Brahmachari, "Swami Shivananda," *PB*, XLVII, pp. 186-197 ; 230-236.—S. R., "Sir Aurel Stein, K.C.I.G.," *JRCAS*, XXIX, pp. 167-177.—Srinivasachari, C. S., "A Lone Indologist—Csöma De Koros," *GBC*, pp. 449-452 (Csoma was a pioneer after Giorgi, of modern Tibetan lexicography).—Sundaran, P. C., "Dr. M. Krishnamacharya—A Memoir," *JSVOI*, III, pp. 125-130 (Subordinate judge and noted Sanskrit Scholar. A list of his works is appended).

HISTORICAL GEOGRAPHY AND TRAVEL

551. —Biruni's Picture of the World—Memoirs of the Archaeological Survey of India. No. 53. Edited by A. Zeki Validi Togan. Delhi, Manager of Publications, 1942, 142 pp. Rev. in *QJMS*, XXIII, p. 92: "... the text of the 9th and 10th chapters of Biruni's *al-Qanum al-Masudi* (Codex Masudicus), which contains a description of the world and tables of latitudes and longitudes of its different parts. Older translation based on the Elliot Ms. is admittedly corrupt.
552. Istanbul Ms. is used in the present work."—Deshpande, Rao Saheb G. K., alias Babasaheb, *India As Seen and Known by Foreigners*.

- With a Foreword by Justice N. S. Lokur. Poona, P. R. Ambike, C/o Maharashtra, 1942, 79, xvi pp. From the Foreword: "Rao Saheb Deshpande has done great service to his country by collecting what others have said about her."—Nainar, S. M., *Arab Geographers' Knowledge of South India*. Madras, University of Madras, 1942, 241 pp. Rev. in *IHQ*, XIX, pp. 191-193 by A.B. Habibullah: "... work. ... must be welcomed as affording valuable light both to elucidate South Indian history and to study Arabic Geographical literature."
553. —Sinha, Sachidananda, *Kashmir: The Playground of Asia*. Allahabad, 1942.
554. Ram Narayan Lal, 1942. (A guide-book).—Apurvananda, Swami, "Pilgrimage to Kailas," *PB*, XLVII, pp. 238-245; 277-282; 318-323.
555. —Gidwani, M.T., "Notes on Mr. Mirchandani's Paper on Nicholas Withington's route," *JSHS*, VI, pp. 19-32 (1613-1614. Comments on places along the route and time taken to reach them etc., and corrects certain inaccuracies).—Jain, Babu Kamatprasad, "Śrāvaṇa belgol ke Śilālekho me Bhaugolika Nām," *JSB*, IX, pp. 35-38; 91-95 (In Hindi. Geographical names in the epigraphs at Śrāvaṇa Belgola).
556. —Johnson, E. H., "Ctesias on Indian manna," *JRAS*, 1942, pp. 38-45 (This fragmentary Greek account of India mentions a river called Spabaros, with Zetacora trees on its banks dropping sweet exudations into the waters. The river is identified with Bhagirati and Zetacora is thought to be "a transliteration of Cītakhāra"—"pine-sugar").—Joshi, K. N., "Rupinivan Dwārka pāse ke Mād-havpur pāse?," *Trm*, VII, pp. 297-299 (In Gujarati: Where is Rupnivan?—Near Dwarka or near Madhavpur?).—Kuryan, George, "India—A Study in Space Relations," *IGJ*, XVII, pp. 200-215 (At Quetta lies one of the keys to the front doors of India. Men and materials must be available both in quantity and in quality to guard these gates... or even to close them).—Levi, Sylvan, "The Geographical contents of the Mahāmāyūrī, abridged by V. S. Agrawala," *JUPHS*, XV, Pt. II pp. 24-52 (*Mahāmāyūrī* is one of the five great formulas of Buddhism. It is a charm of protection against serpents. Its interest consists in the geographical list giving names of numerous localities. It was translated into Chinese between 4th and 8th centuries A.D.).—Moraes, G. M., "The Hañjamana of the Śilāhāra Records," *JBORS*, XXVIII, pp. 307-318 (Identified with Anjuna, in Goa).—Narayana, B., "A Pilgrimage to Amarnath," *PB*, XLVII, pp. 16-23.
557. —Husein, S., "Bharūchmā Valandāonā 17mā tathā 18mā saikāone aithāsīc sthalo," *Trm*, VII, pp. 300-320 (In Gujarati. Historical places connected with the Dutch in the 17th and 18th centuries in Broach).—Pandya, A. N., "Ghogā āne Piram Pāsena Prācena aithāsīc sthalo," *Trm*, VI, pp. 551-556 (In Gujarati. Historical places near Ghoga and Piram).—Perumalil, A. C., "The India of Early Greeks and Romans—From the time of Alexander's Invasion till the fall of Alexandria—326 B.C. to 641 A.D.," *JBORS*, XXVIII, pp. 225-265 (The accounts of those who accompanied Alexander the Great to India, and of those who came to this country

- show that these Greek writers had a fairly accurate knowledge of the geography of India and that they also knew the varieties of Indian plants and animals, and the different peoples and their customs in the centuries before Christ. The accounts of Roman traders and philosophers who frequented the towns of India during the early centuries of the Christian era, also show how well these authors knew the geographical position of India).—**Perumalil, A. C.**, "A Few Christian Writers on Early India," *JBORS*, XXVIII, pp. 341-383 (Sequel to no. 566 above containing descriptions of India as given by early classical and ecclesiastical writers : Clement of Alexandria, Eusebius, St. Ambrose of Milan, St. Jerome, Rufinus of Aquileia and others. The author holds that the writers made no mistake regarding the identity of India as some modern European writers would have us believe).—**Roerich, Nicholas**, "Treasure of the Snows," *PB*, XLVII, pp. 378-381 (Kinchinjunga).—**Sarma, K. Venkateswara**, "Some outside Indian Geographical names identified with Puranic data," *BRVRI*, X, pp. 108-115 (Answers the query of Kalidas Nag regarding the identification of Yavadvīpa with Java, Suvarṇadvīpa with Sumatra, Barhinadvīpa with Borneo etc.).—**Shende, S. R.**, "The extent of Mahārāṣṭra as found in the Aihole Inscription." *ABORI*, XXIII, pp. 494-509 (Develops the theory that the "Tri Mahārāṣṭra" of the Aihole inscriptions meant the country then called Kuntala, the present Maharashtra and Gujerat).—**Stein, Sir Aurel**, "From Swat to the Gorges of the Indus," *GJ, C*, No. 3, pp. 49-56.—**Stein, Sir Aurel**, "Notes on Alexander's crossing of the Tigris and the battle of Arbela," *GJ, C*, No. 4, pp. 155-164 (The present village of Abū Wajnam is indicated as the position of Alexander's crossing).—**Venkataramanayya, N.**, "Bir Dhol," *JAHS*, XIII pp. 1-5 (Amir Khusrau mentions a city of this name while describing Malik kafur's campaigns. It is here identified with Pattan).—**Vyas, S.N.**, "The City of 'Alaka' in Meghadūta," *BV*, III, Pt. II, pp. 171-174 (Suvarṇagiri near Jalore in Marwar).

Dharmaśāstra (LAW AND POLITICS)

- 574. Bhatta, Kubera**, *Dattaka-candrika of Kubera Bhaṭṭa*. With original commentary called *Śankari* by Pt. Marulkar Sastri. Poona, 1942, 12, 4, 103 pp. (Deals with the theory and practice of adoption).
575. Bhawe, Vinoba, *Svarājya-Śāstra*. Wardha, Grama Seva Mandal, 1942, 76 pp. (In Marathi).—**Gandhichā Ahimsāvād**. Poona, Chitrashala Press, 1942, 245 pp. (In Marathi).—**Gandhi, M. K.**, *Non-Violence in Peace and War*. Ahmedabad, Navajivan Publishing House, 1942.—**Misra, Vacaspati**, *Vividhacintāmani of Vacaspati Misra*. Translated into English by the late Dr. G. Jha, with an introduction by Dr. Umesa Misra. Baroda, 1942, XXIII, 348 pp. (An authoritative Smṛiti work on Hindu Law of Inheritance).

579. —Munshi, K. M., *Akhand Hindustan*. Bombay, New Book Company, 1942. Rev. in *JUB*, XI, Pt. I, pp. 197-198 by P. M. Joshi: "Seeks to prove the fundamental unity of India, with special reference to the influences, forces, institutions and philosophy that have gone to make the India of to-day".—*Rgveda*, *Sāṅkhāyana-Gṛhya-sūtra*. With Gujarati transliteration by Motilal Ravishankar Ghoda. Junagad, Girajashankar Ravishankar, 1942, 32, 221 pp.
580. —Yajñavalkya, *Smṛiti with Mitākshara, Vṛamitrodaya and Dīpa-kalika*. (Vol. 2, Pt. 7) Ch. 5-Prayaschitta (Verses 204 to 335).
581. Translated by Gharpure. Bombay, 1942.—Banerjee, D. N., "Austin and the Basis of Obedience to Law," *CR*, LXXXIV, pp. 122-129. (It is incorrect to say that Austin based his sovereignty "on the idea of force" and the habitual obedience to commands of the sovereign on the part of the bulk of his subjects, on a sense of fear, or that he ignored the "forces and influences that lie at the back of the formal law").—Banerji Sures Chandra, "The Dīpa-kalika of Śūlapāṇi with special reference to the Vyavahāra section," *NIA*, V, pp. 31-35 (Jimutavāhana Śūlapāṇi is the most authoritative Bengali writer on Dharmaśāstra. *Dīpakalika* is his commentary on *Yajñavalkyasmṛiti*).—Banerji, Sures Chandra, "Śūlapāṇi, the Sahudīyan," *NIA*, V, pp. 146-156, 169-176 (States the facts that have come to light about Śūlapāṇi since the publication of Manmohan Chakravarti's study "Contribution to the History of Smṛiti in Bengal and Mithila," *JASB*, XI, p. 311).—Banerji, Sures Chandra, "Tithiviveka of Śūlapāṇi, critically edited for the First Time," *PO*, VII, pp. 85-93 (The publication of the text is continued from Vol. vi, Nos. 3 and 4).—Bhattacharjee, U. C., "The Babel of Rights," *IR*, XLIII, pp. 177-179 (Individuals at every section of life have both rights and duties. Failure to remember this simple truth on the part of "different sexes, classes, groups... the Hindus and Mussulmans, Sanatanists and Untouchables," will only lead to the creation of "a veritable Babel of rights").
582. —Bhattacharya, Bhabatosh, "Candēśvara's Indebtedness to Sridatta," *NIA*, V, pp. 36-38 (Traces the quotations from the *Samaya-pradīpa* in the *Kṛtyaratnākara* and thus seeks to establish Candēśvara's debt to Sridatta).—Bhattacharya, Bhabatosh, "Govindānanda's Refutation of Sridatta's Views," *IC*, VIII, pp. 263-266 (Discusses the indebtedness of Govindānanda, the author of *Śrāddhakriyākaumudī*, to Sridatta).—Bynerjee, Brajendusundar, "Daughter's Son in the Bengal School of Hindu Law," *JBHU*, VI, pp. 63-72 (Attempts to show that Jimutavāhana, the founder of the Bengal School, contemplates in his famous work, the *Dayābhāga*, that a daughter's son acquires a vested interest or remainder in the estate of his maternal grandfather, despite the intervening life estates which only defer the time of enjoyment of the vested interest).—Cama, K. H., "The Psychology of Non-Violent Resistance," *IJSW*, III, pp. 291-299 (Holds that non-violence is a very high stage of human behaviour, and that as man grows more mature and reaches this

- higher level of integration the creed of non-violence will be universally accepted).—Chatterjee, Bijoy Lal, "Moscow or Wardha," *MR*, LXXI, pp. 365-368 (In Gandhism is found the harmony between two principles—the principle of socialism and the principle of nationalism. "The principle of socialism means the application of the ideal of non-violence in the economic sphere." And as to nationalism, Gandhi stands for all that is indissolubly linked with our national culture. "Communism has no appeal to the sentiment of patriotism and thus has failed to stir the national soul").—Chowdhuri, Sanat Kumar, "Objection to Hindu Code Bills," *MR*, LXXII, pp. 256-257; 348-351; 428-430 (Gives reasons why it is "not at all expedient either to amend or codify the Hindu Law, all at once or in successive stages").—Gambhirananda, Swami, "Must India Accept Socialism?," *PB*, XLVII, pp. 4-11 ("Socialism has repeatedly drawn our attention to the dark spots in our Society. We may not accept socialism, but let us not be blind to our own drawbacks. Socialism as a theory has no appeal for us, but we cannot but thank it for waking our conscience and rousing our sense of duty towards the more unfortunate").—Gambhirananda, Swami, "Non-Violence as a Moral and Political Dogma," *PB*, XLVII, pp. 120-127 (Observes that 'it is now being gradually realized that non-resistance is not a moral virtue for all, and that violence in self-protection is not after all so dreadful a sin. As a political weapon, too, its charm seems to have worn out).—Gode, P. K., "The Saubhāgyakalpādruma of Acyutarāya Modak" (composed in A.D. 1819), *JSVOL*, III, pp. 55-62 (On Dharmaśāstra. Acyutarāya was born in Ś.S. 1700, i.e., A.D. 1778, and died at the age of 55 in Ś.S. 1755 i.e., in A.D. 1833 according to Chitnis. This appears to be the only work on Dharmaśāstra written by him).—Gurner, C. W., "The Fortress Policy of Kautilya's Arthaśāstra," *IC*, VIII, pp. 251-252.—Gurner, C. W., "Contacts between Kautilya and Vatsyāyana," *IC*, VIII, pp. 391-394 (While it is true that Kautilya is concerned with Artha, and Vatsyāyana with Kāma, and that each does not encroach on the other's field, yet there are points of contact which a) give a peculiar force of meaning, which but for this contact might have been misread, b) reveal a general identity of political and cultural outlook, though not necessarily contemporaneity, and c) supplement from the Arthaśāstra certain ideas more relevant to Kāma which Vatsyāyana has not touched or detailed).—Kane, P. V., "The Meaning of 'Ācāryah,'" *ABORI*, XXIII, pp. 206-213 (Concludes that 'ācāryah' in Kautilya should not be taken as referring to the author's teacher but to previous great writers).—Kane, P. V., "The Rājaśāstras of Bṛhaspati, Uśanas, Bhāradvāja and Viśalakṣa," *JUB*, XI, Pt. 2, pp. 73-83 (examines the data furnished by some ancient Sanskrit works, particularly the Mahābhārata about the rājaśāstras of these writers).—Kavi, Ramakrishna M., "Chakshushiyam," *JSVOL*,

- III, pp. 94-116 (a rare treatise on the Nītiśāstra supposed to have been the source of Kautilya is here edited).—**Mirchandani, Saraswati D.**, "Reform of Hindu Law," *IR*, XLIII, pp. 574-577 (On two bills presented by the Rao Committee on Hindu Law : i) to amend and codify Hindu Law relating to interstate succession, and ii) to codify Hindu Law relating to marriage. The writer urges that all progressive elements in the country should support these measures).—**Mukerjee, Hirendra Nath**, "The November Revolution," *CR*, LXXXV, pp. 261-264 (Contrasts the achievements of the Soviets in Tajikistan, one of the Soviet Republics nearest to India with work done in India during the same period).—"A Note on Recent Ideas on Imperialism," *CR*, LXXXIV, pp. 257-261 (A plea for a new basis of imperial rule, for an organization which would provide for an intimate association of the local people with the work of administration. This plea, it is here pointed out, has not found favour with "the great Imperialists who have found their way into the British Cabinet").
604. —**Pooniah, J. S.**, "Japan's New Order for Asia—Its real implications," *IR*, XLIII, pp. 358-361 (Reveals the defects in the Japanese scheme and asserts that for the construction of a genuine New Order in the post-war world three principles must be observed: i) organization of an unified corporate structure, whether in Asia or in Europe in order to do away with the many-state system and the competition of rival sovereignties, ii) planned industrial development for the whole federation viewed as a single unit, and iii) a uniform currency standard).—**Rao, V. K. R. V.**, "The New Order in Asia," *IR*, XLIII, pp. 117-120 (The New Order for East Asia associated with Japan and that associated with the U.S.A. are here appreciated).—**Roy, B. V.**, "Idealists in Politics," *MC*, XII, No. 1, pp. 1-4.—**Sastri, T. R. Venkatarama**, "Akhand Hindustan," *IR*, XLIII, pp. 173-174 (A review of *Akhand Hindustan* by K.M. Munshi).—**Sternbach, Ludwik**, "The harmonizing of Law with the requirements of economic Conditions according to the Ancient Indian Dharmaśāstras, Arthaśāstras and Grhyasūtras," *ABORI* XXIII, pp. 528-548 (Gives several examples).—**Verma, Dip Chand**, "World Politics in Perspective," *IR*, XLIII, pp. 174-176 (An attempt to appreciate the formation and development of forces and tendencies that have shaped the world of to-day).

SOCIETY AND CULTURE.

610. **Ajwani, L. H.**, "*Immortal India*" (India's deathless heritage and priceless contribution to the world). Karachi, Educational Publication Co., 1942, 196 pp. (Contents : 1. Richest prize. 2. Fundamental unity of India. 3. India's heroic role. 4. The Indian Way of Life. 5. The Indian Way of Life—What does it lead to? 6. Indian Wisdom. 7. Indian Sages. 8. Arts and Sciences in India. 9. Kings and Warriors, Valour and Chivalry. 10. Past

611. and Present).—Appaswami and others, *The Culture Problem* (Oxford Pamphlets on Indian Affairs, No. 1). Bombay, Oxford University Press, 1942, 64 pp. (How the unity of India is to be maintained in the face of cultural diversity is the problem which the five contributors set out to answer).—Asirvatham, Eddy, *A New Social Order*. Madras, Indian Christian Book Club, 1942, 387, vi pp. Rev. in *NR*, XVII, p. 475 by W. Proost : "The book is written from the point of view of liberal Christianity. . . . The shortcomings . . . are due to an incomplete grasp of first principles".
612. —Beasant, Annie, *Annie Beasant, Builder of New India. Her Fundamental Principles of Nation Building*. Adyar, Madras, The Theosophical Publishing House, 1942, 556 pp. (In this book she is applying the principles which according to her are "at the root of right individual citizenship, right nationhood, and right world citizenship" to the rebuilding of India).—Das, R. K., and S. R., *India and a New Civilisation*. Calcutta, Prabasi Press, 1942, 320 pp. Rev. in *IJSW*, III, pp. 249-250 by J. M. Kumarappa : "In this book the author's main object is to prove, first of all, that out of a fusion of cultural traits of three great civilisations Hindu, Muslim and Western, as well as the rise of new social values, ideals and aims, and the Renaissance and social movements, there has been growing in India a new civilization ; secondly, that India has the necessary factors, such as physical backgrounds, ethical qualities and cultural heritages to develop this new civilization into a great intellectual, moral and spiritual force for the benefit of her own people as well as of the world at large ; and finally, that it is only such a strong, bold and noble idealism of creating a new civilization which can awaken, inspire, and energize her rapidly growing intellectual classes and starving, ignorant and inert masses into vigorous social political and industrial activities, and unite them into one social whole in the face of the rising tides of communalism, provincialism and separatism".—Gandhi, M. K., *Women and Social Justice*. Ahmedabad, Navajivan Publishing House, 1942. (A collection of Mahatma Gandhi's writings).
613. —Khanderno, Barot Ambaprasad, *Kashyapa Kulchandrika*. Ranpur, Swadeshi Press, 1942, 104 pp. Illus. (In Gujarati). Rev. in *MR*, LXXIV, p. 464 : "A Chronicle of the Vora section of the Kapole Bania community. Every Kapole should read this volume".—Manshardt, Clifford, *The Juvenile Court*. Bombay.
614. Sir D. Tata School of Social Work, 1942, 6 pp.—Mehta Asoka, and Patwardhan Achyut, *The Communal Triangle in India*. Allahabad, Kitabistan, 1942, 263 pp. From the Introduction : "The title is meant to be self-explanatory. . . . The three parties to it, the Hindus, the Muslims and the British, have each played a certain part and have each got a definite responsibility to bear, in giving the communal problem its present form. . . . It will be one of the chief tasks of the present work to examine the communal problem in its triangular setting".—Saksena, Prakash Narain,
- 615.
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- 619.

- Dand Shastra*. Lucknow, the U. P. Discharged Prisoners' Aid Society, 1942, 278 pp. (In Hindi). Rev. in *IJSW*, III, pp. 246-247 by G. P. Goel : "An attempt to put before the average reader some new material about criminology in vernacular. The author has attempted to include a variety of subjects such as Punishment, History of Jails, Prison Administration, the Delinquent Child, Reformatory Schools, Youthful Offenders and Borstal System, the Civil Prisoners, the Habituals, the Criminal Tribes, Probation and Parole, Intermediate Sentence and Aid to Released Prisoners".
620. —Sarkar, B. K., *The Social and Economic Ideas of B. K. Sarkar*. Calcutta, Chuckerverthy, Chatterjee & Co., Ltd., 1942, 690 pp. Edited by B. Dass (in collaboration with thirteen other scholars).
621. —Srinivas, M. N., *Marriage and Family in Mysore*. Bombay, New Book Co., 1942, 218 pp. Rev. in *JRAS*, 1942, pp. 131 by R. E. Enthoven : "... Contains in brief a great deal of information drawn from such well-known works as Thurston's *Castes and Tribes of Southern India* and Ananth Krishna Ayar's *Tribes and Castes of Mysore*".
622. —Altekar, A. S., "The Influence of the Caste System on Education in Ancient India," *HR*, 1942, May-June (The Caste system made education rigid only to a limited degree, and that too in later times).
623. —Asirvatham, E., "Leisure and Recreation," *IJSW*, III, pp. 25-36 (Points out the importance of leisure and the evils of its improper use ; makes a plea for a planned leisure-time and recreational activities which should be so planned as to contribute to the complete development of every part of man's complex nature).
624. —Aronson, A., "Rabindranath's Internationalism," *Tr.*, XIV, pp. 9-14 (Above and beyond the nation there are human relationships that will create a new social outlook, a new creative urge of the people, a new dharma).
625. —Aseshananda, Swami, "Nationalism and Religion," *IR*, XLIII, pp. 457-459 (Seeks to show that religious differences in India are more apparent than real and should not stand in the way of political unity).
626. —Bakshi, P. M., "Kaidama, Gujarati Hindu Strionu Sthān," *Trm*, VI, pp. 572-580 (In Gujarati : Status of the Gujarati woman in law).
627. —Balasubramanian, S., "War and Social Structure," *IR*, XLIII, p. 131.
628. —Banerji, Sastri, "Judgments in the Courts of Mithila in the XVIII Century : Women's rights of Inheritance, maintenance and adoption on partition and sale," *JBORS*, XXVIII, pp. 104-111.
629. —Barnabas, John, "The Future of the Family in India," *AP*, XIII, pp. 205-210 (The ideal to be held up is that of self-discipline and self-restraint).
630. —Basu, K. K., "An Account of some cases of Sati," *IHRC*, XVIII, pp. 164-165 (Deals with cases of Sati in the Bhagalpur district in the first half of the 19th century).
631. —Bhandare, L. S., "Mahdev Govind Ranade as Social Reformer," *JUB*, XI, Pt. 1, pp. 148-155 (Ranade as a social reformer and also as historian, political thinker, and economist).
632. —Gama, Katayun H., "Building up Civilian Morale," *IJSW*, III, pp. 179-191. (Makes constructive suggestions).
633. —Chaudhuri, J. B.,

- "Widow-Marriage in Ancient India," *MR*, LXXI, pp. 68-71 (Widow-marriage was neither prohibited nor highly recommended in Ancient India. The ideal was a life of celibacy after the death of the husband, failing which a widow might have recourse to either Niyoga or remarriage).—**Chellappah, S. F.**, "Public Health Services in India," *IJSW*, III, pp. 312-342 (Points out the problems arising from war conditions, and shows how public health services should be planned and co-ordinated to meet war contingencies and health needs in the country).—**Chatterji, Nandalal**, "Communal Rapprochement in Mediaeval Indian Literature," *PB*, XLVII, pp. 149-152 (Seeks to show that "Literary men of dissimilar faiths evolved a common goal of brotherhood, and thereby laid the foundations of a national culture which would unite Hindus and Muslims on the basis of an enduring cultural understanding).—**Clarke, Walter E.**, "India and the West," *PB*, XLVII, pp. 481-482 (They should supplement each other. The West needs to spend more time in contemplation, India needs to spend more energy on the forms of social life).—**Datta, Jatindra Mohan**, "A Plea for Sociological Survey of Hindu Unfortunates," *MR*, LXXI, p. 88 (Pleads for a further sociological survey of India by competent scholars).—**Datta, Jatindra Mohan**, "Some Sociological Facts about Suttees," *MR*, LXXI, pp. 439-441 (The incidence of *Sutteeism* for the Hindu population of Bengal works out to 27 per million and is much less than that of the total suicide rate).—**Dave, K. M.**, "Kaidane Dr̥ṣṭi Gujarati Hindu Strioni Sthiti," *Trm*, VI, pp. 581-597 (In Gujarati: The status of the Gujarati woman in the eye of the law).—**Davies, M. K.**, "Problems of Rescue and Reclamation of Women in the Province of Bombay," *IJSW*, III, pp. 1-13 (Analyses the problem and offers suggestions for improving the law and the methods of treatment and control now in practice).—**De, Birendra Nath**, "Maternity Work and the Shishumangal Pratishthan," *PB*, XLVII, pp. 45-50 (In Calcutta, conducted by the Ramakrishna Mission 'with the ultimate object of building up a nation in every sense of the word.' The striking feature of the institution is its smooth co-ordination of activities in relation to the patients: antenatal care, confinement and post-natal care).—**Edgerton, Franklin**, "Dominant Ideas in the Formation of Indian Culture," *JAOS*, LXII, pp. 151-156.—**Fazalbhoy, Y. A.**, "Cinema and Culture," *MR*, LXXI, p. 388 (The film can with justice claim that it is one of the greatest cultural media of modern India).—**Gajendragadkar, K. B.**, "Manusmṛiti and Sagotra Marriages," *ABORI*, XXIII, pp. 143-145 (Attempts to show that the prohibition in the *Manusmṛiti* of marriages between persons of the same gotra should be taken as a recommendation rather than as obligatory).—**Gambhirananda, Swami**, "Communal Amity," *PB*, XLVII, pp. 70-78.—**Gambhirananda, Swami**, "Cultural Integrity or Political Nationality," *PB*, XLVII, pp. 407-414 (Political unity and economic betterment based on paro-

- chial considerations are alone our preoccupations now with the result that the process of cultural unification seems to have been stayed. The remedy is to set on foot a vigorous movement for a more effective cultural unity).—**Gambhirananda, Swami**, "Lest Religion Should Flounder," *PB*, XLVII, pp. 501-507 (Discusses the part which religion should play in the regeneration of India).
647. —**Gambhirananda, Swami**, "She saved others rather than herself," *PB*, XLVII, pp. 265-273 (Refers to India).—**Gambhirananda, Swami**, "Whither Indian Women?", *PB*, XLVII, pp. 167-174 ("Men did not plot one fine morning to deny to their women a status of equality, nor can any tinkering with reform,—educational, social, legal, political, or religious—suddenly elevate the position of our women. . . . To all agitation of reform, our only reply can be in the words of Begum Aziz Rasul : 'Our future will be determined by our training and equipping ourselves for what we aspire' ").—**Gautam, R. R.**, "The Backward in Baroda," *IR*, XLIII, pp. 132-133 (Describes what is being done in Baroda State to improve the condition of the "Antyraj" and the "Raniparaj" classes, *viz.*, the untouchables and the forest tribes).—**Gour, Sir Hari Singh**, "India and New India," *CR*, LXXXII, pp. 105-110 (No country has suffered so much and profitted so little from foreign yoke as India. The explanation is to be found in some of the institutions peculiar to this country. The author here recounts nine such institutions like caste).—**Guha, S. C.**, "Towards National Eradication of the Evils of Caste," *AP*, XIII, pp. 328-331.
651. —**Iyer, Krishna**, "The Venganād Nampities," *BRVRI*, X, pp. 40-56 ; 90-106 (They enjoyed a two-fold position in ancient Kerala : firstly, they were Natuvalis and had 999 Nayaks under their command ; secondly, they alone could provide the sacrificial material, *soma*, Karingali, etc.).—**Jagadiswarananda, Swami**, "The Ideal man : Rishi, Superman or Comrade ?", *PB*, XLVII, pp. 419-422 (Establishes the superiority of the ideal of Rishi to the fascist ideal of the superman and the Soviet ideal of the comrade, and observes that both the latter ideals are fully realized in the Rishi, while the ideal of the Rishi is very partially and imperfectly found in the comrade and the superman. The ideal man is the Rishi, because he is perfectly steady in detachment).
652. —**Khambata, J. K.**, "The Juvenile Court—How It Functions," *IJSW*, III, pp. 14-24 (A recent creation, the Juvenile Court is here described with special reference to Bombay).—**Kumarappa, J. M.**, "The Criminal in Prison and After," *IJSW*, III, pp. 45-60 (Points out the problem which the ex-convict has to face after having served sentence and suggests changes in the penal system for the prevention of crime).—**Kumarappa, J. M.**, "Social Services for Family Security in a National Emergency," *IJSW*, III, pp. 133-147 ("To be well-prepared for providing special protective services for the family in a national emergency is one of the prime needs of a country." In this article the author contrasts the un-

- preparedness of India with the high quality of the pre-war nation-wide service in Great Britain which accounts for the success of the British programme).—**Lal, B. M.**, "Social Philosophy of Mahdev Govind Ranade," *JBHU*, VII, Pt. 1, pp. 17-36.—**Masani, K. R.**, "Rumour," *IJSW*, III, pp. 192-206 (deals with the psychological causes of rumour).—**Masani, R. P.**, "Story of the Society for the Protection of Children in Western India," *IJSW*, II, pp. 423-437 (The society was founded in response to the clarion call of the writer, and true to her motto, Bombay is the first and foremost in "mothering her children." The article was written in connection with the Silver Jubilee of the Society).—**Mehta, B. H.**, "Family Disorganization in Wartime," *IJSW*, III, pp. 37-44 (Deals with the problems of evacuees, refugees and of mass migrations of population).—**Mehta, B. H.**, "The Problem of Refugees and Evacuees," *IJSW*, III, pp. 171-178 (Discusses the problem of providing them with food, shelter and employment and offers suggestions for their protection and rehabilitation).—**Modak, Cyril**, "Whither India," *CR*, LXXXV, pp. 250-259 (The author seeks an answer to the questions, what is progress, and what sort of progress we want, and concludes that India needs the scientific attitude on a large scale so that "the average Indian may break loose from his thralldom to the past and to religious or social fetishes").—**Mondal, Amrita Lal**, "Scheme for the Promotion of Communal Harmony in Bengal," *MR*, LXXI, pp. 530-533 (proposes the establishment of a special machinery to deal with the situation).—**Mookerji, Sudhansu Bimal**, "Religious Synthesis in Mediaeval India," *PB*, XLVII, pp. 564-568 (Attempts at religious synthesis between Hinduism and Islam resulted from a desire to establish harmony between the followers of these religions. Kabir, Nanak and Chaitanya were of this school of thought).—**Mukerji, Sudhansu Bimal**, "The Aryan Heritage of India," *PB*, XLVII, pp. 365-369 (Indian Culture is predominantly Aryan).—**Mukherji, K. G.**, "Social Disorganization," *PB*, XLVII, pp. 273-276 (Traces the various causes which may bring this about).—**Naidu, P. S.**, "A Psychological Approach to Communal Unity of India," *PB*, XLVII, pp. 328-331 (A psychological analysis of the factors that lead to communal strife. The most effective way of achieving the ideal of Hindu-Muslim unity is to bring about a common culture through the synthesis of Muslim and Hindu art, music, literature, philosophy, traditions and customs down to food and dress, if necessary).—**Panigrahi, Surendra Nath**, "Growth of Towns in Orissa," *MC*, XI, Pt. 2, pp. 17-18 (Attempts to find reasons why Orissa is the least urbanised province in India).—**Pisharoti, K. R.**, "Sex-Life in Ancient India: Some Thoughts," *ABORI*, XXIII, pp. 336-341 (An account of the *Kāmasūtra* of Vatsyāyana; the last great writer on sex. The author holds that sexology has been raised to the position of a *śāstra*, i.e., a science).—**Ram, Jawant**, "The State and Social Stratification," *PB*, XLVII, pp. 199-208

- (Gives points of comparison between the Hindu and Greek conceptions of the State and its ends, and evaluates the ideal in the light of later developments under the following heads : an examination of the analogy adopted ; the question of the end for which the State should exist ; and the problem of the structure of society).—**Ramakrishnan, V. G.**, "Prohibition at Work," *NR*, XV, pp. 303-311 (A review of the working of the Prohibition Act in the Province of Madras in the course of which the author observes : "The working of this Act . . . has shown that Prohibition has minimised waste in domestic budgets, improved the physique and morale of the workers, increased their productive and consumptive capacity and diverted purchasing power to the necessities and comforts of life. Above all, there would grow up a succeeding generation free from Drink").
672. —**Rao, Kodanda**, "Language and Culture," *CR*, LXXXIV, pp. 241-248 (Advances the theory that language being an instrument for the conveyance of thought should be judged by the criterion of its efficiency in fulfilling its purpose rather than by mere historicity).
674. —**Rao, R. Chakrapani**, "Housing and Health," *NR*, XV, pp. 410-418.
675. —**Rao, Hon'ble Mr. Raghavendra**, "Civil Defence is Your Task," *MC*, XI, Pt. 2, pp. 24-26 (The essentials of civil defence).
676. —**Rao, Rama M.**, "The Ramayana and Socio-Religious Reforms," *JSS*, IV, No. 13, pp. 8-9 (Ramayana, the "bedrock of Hinduism" ordains that child marriages should be observed, widow remarriages and intercaste marriages deserve punishment and that temples should not be thrown open to untouchables).
677. —**Roy, C.**, "Towards a Better Motherhood," *PB*, XLVII, pp. 100-103 (Address delivered at the Women's Education League Conference, Shillong).
678. —**Runganadhan, S. E.**, "Indian Women of Today," *AR*, XXXVII pp. 236-245 (Refers to "the remarkable awakening" which has taken place among Indian women of recent years, and to the progress and education which has widened their outlook, and enabled them to undertake various forms of national service).
679. —**Sankalia, H. D.**, "Cultural Significance of the Personal Names in the Early Inscriptions of the Deccan," *BDCRI*, III, No. 3, pp. 349-391 (Shows that the proper names of a given period indicate the cultural tendencies prevailing during it).
680. —**Sarkar, Benoy Kumar**, "Classes as Social Configurations," *CR*, LXXXIII, pp. 235-245 (Holds that no one in the diverse ranks and groups of a community possesses all the characteristics that may be attributed to his fellows).
681. —**Sarkar, Benoy Kumar**, "The Last Phases of Tagore's Social Philosophy," *CR*, LXXXII, pp. 76-104 (A review of *Crisis in Civilisation*, *Sesh Lekha* (Last Writings), and *My Boyhood Days*, wherein Tagore's social philosophy is discussed).
682. —**Sarkar, Benoy Kumar**, "The Leadership of Youth from Herder and Bentham to Lenin and Tagore," *PB*, XLVII, pp. 50-53 ; 91-95.
683. —**Sarkar, Benoy Kumar**, "The Sociology of Asia for Asians," *CR*, LXXXIV, pp. 44-64 (Explains the implications of this Asian

- "Monroe Doctrine" and holds that it has an extensive period of future development to unfold).—Sarma, G. N., "Nationalism," *IR*, XLIII, pp. 300-302.—Sarma, S. P., "The Machine and The Man," *MC*, XI, Pt. 4, pp. 4-6 ("Mechanisation has been the bane of existence to-day in all aspects of human life").—Sastri, K. A. Nilkanta, "East and West," *IR*, XLIII, pp. 136-137 (A review of *East and West* by René Guenon, translated by William Massey, Luzac, 1941. "The thesis of the book is simple. . . . It is the superiority of culture rooted in tradition and intellectuality to one based on mere reason and science. Today, Western civilisation is a menace to the rest of humanity, a factor of disequilibrium and oppression in the world).—Shah, P., "Gujerati Strioni Šarik Šampati," *Trm*, VII, pp. 205-288 (In Gujarati: The physical well-being of Gujarati women).—Shastri, Shiva Kumar, "The Idea of World Citizenship," *PB*, XLVII, pp. 579-584.—Shiveshwarkar, S. W., "Science and the Community," *PB*, XLVII, pp. 144-149 (Holds that "the present type of learned scientific bodies which deal with technical research in their own special branches will have to be replaced by associations which will be more in touch with the public, which will be more ethical than natural, and which will be all the time fully conscious of the relations that should exist between science and the community").—Singh, Darbara, "A Visit to Wardha," *MR*, LXXII, pp. 313-314 (Describes Gandhiji's Ashram at Sewagram).—Sircar, Dinesh Chandra, "Eunuchs and Guards of a Royal Harem," *GBC*, pp. 438-440 (Cites references to show that eunuchs were so employed in some parts of India "from long before 300 A.D.").—Srinivas, M. N., "The Family vs. The State," *AP*, XIII, pp. 68-70 (The joint family system sometimes bears heavily upon individual hopes and inclinations, but it does serve as a check to individualism and selfishness).—Srivastava, S. N. L., "Vivekananda and Post-War Reconstruction," *PB*, XLVII, pp. 175-177 ("If after the end of the present devastating war, spiritual ideals shall hold greater sway over men and nations, the modern minds shall turn to the message of Vivekananda for an deal of religion in which they can anchor their faith").—Sternbach, Ludwik, "A Sociological study of the forms of marriage in Ancient India (A Resume)," *ABORI*, XXII, pp. 202-219 (Classification of marriage into eight or nine forms and its significance. A noteworthy feature of the bibliography are the footnotes).—Titus, P. M., "Communalism—A Sociological Analysis," *IJSW*, II, pp. 472-486 (Fears, hatreds, prejudices, wars are expressions of attitudes fostered in various groups and countries by their leaders, and communalism is in a line with this universal phenomenon. The author here analyses the problem and shows how national unity could be attained).—Titus, P. M., "The State and Social Services," *IJSW*, III, pp. 209-218 (Holds that extension of social services to meet the war time problems will help the

people to keep up their morale, help Government to mobilize all its resources and enable the conversion of "crisis" gains into permanent functions of the State).

EDUCATION

697. (Please also see nos. 17, 18, 20 and 21).—**Aundh State, Śikṣa-
nācīm Tīna Sālem, 1939-42.** Aundh, Department of Education,
698. 1942, 36 pp. (In Marathi).—**Bombay Text Book Committee, Report
of the Committee appointed by the Government of Bombay in connection with
the Selection and Preparation of Text Books.** Bombay, Government
699. Central Press, 1942, 147 pp.—**Jhaveri, Krishnalal M., The Bombay
Adult Education Committee—Third Annual Report, 1941-42.** Bombay,
1942, 35 pp. (A record of the year's activities; 1053 literary classes
spread over sessions of four months each were maintained and out
of the 19,705 adults who were enrolled, 9,300 achieved literacy,
2,800 of them being women).—**Manshardt, Clifford, The Child**
700. **Guidance Clinic.** Bombay, Sir D. Tata Graduate School of Social
701. Work, 1942, 6 pp.—**Manshardt, Clifford The Delinquent Child.**
Bombay, Sir D. Tata Graduate School of Social Work, 1942,
702. 6 pp.—**Sufi, G. M. D., Al-Minhaj. Being the Evolution of the Curri-
culum in the Muslim Educational Institutions.** Lahore, Sh. Muham-
mad Ashraf, 1942, pp. 235 Rev. in *NR*, XVII, pp. 319-320 by V.
Courtois : "Doctorate thesis presented by the author at the Uni-
versity of Paris".—**Acharya, P. K., "The Classics in Education,"**
703. *IR*, XLIII, pp. 25-27.—**Barr, F. Mary, "A 'Red Shirt' Camp,"**
704. *MR*, LXXI, pp. 54-56 (Camp of the Khudai Khidmatgars).
705. —**Basu, Amya K., "Should All Bengalis Learn Hindi,"** *MR*,
LXXI, p. 83 (The writer feels that for the bulk of Bengalis living
in their own province only one language, their mother tongue,
should suffice).—**Basu, Anathnath, "The Ideology of Adult Educa-
tion,"** *CR*, LXXXII, pp. 13-18 ("Adult education is an education
in citizenship..... The curriculum and organization of adult
education must be governed by the needs of the new order that
is coming after the war").—**Clerk, S. I., "The Importance**
707. **of Crafts in Education,"** *MR*, LXXII, pp. 71-72 (Stresses the need
of manual training in education).—**Dasgupta, Debendrachandra,**
708. **"Pestalozzi and his views on Education through Sense-Percep-
tion,"** *CR*, LXXXIV, pp. 149-162.—**Dasgupta, Debendrachandra,**
709. **"Montessori and Her Views on Education through Sense-Percep-
tion,"** *CR*, LXXXIII, pp. 253-264.—**Dasgupta, Debendrachandra,**
710. **"Educational Ideals in Kalidasa's India,"** *PB*, XLVII,
pp. 131-136 (Describes the educational ideas of the times as met
with in the works of Kālidāsa, like Śakuntala, Kumārasambhava,
Vikramorvasi and Mālavikāgnimitra).—**Dhar, N. R., "The Place**
711. **of Scientific and Technical Education in the National Regenera-
tion,"** *PB*, XLVII, pp. 223-230 (Holds that Indian Universities
modelled on the English Universities have failed to achieve their

object. The continental idea of an University which is a conglomeration of really learned men as teachers, and seekers of knowledge and truth as pupils, must be encouraged in this country, for our national development and industrial progress. For the average pupil the college is good enough for his education, and it should not end with the college degree).—Dutt, Smarajit, "Secondary Education in Bengal," *MR*, LXXII, pp. 343-347 (Makes suggestions for improvement).—Dutta, S. C., "Elementary Science in High Schools," *CR*, LXXXV, pp. 153-156 (The purpose is not to teach science but to impart to pupils such elementary knowledge of the subject as may result in the development of the powers of observation, description and carefully graded inference).—Friend-Pereira, J. F., "Poetry as a School Certificate Subject," *NR*, XVI, pp. 185-194 (Poetry must be considered as a very real instrument of education for fitting the student for life, and great attention must be paid to its teaching in the lower classes. In the higher classes Shakespeare's poetic drama ought to be emphasized. The analysis of poetry, which means the criticism of its flaws, and the appreciation of its verbal and imaginative beauty, should receive special attention, for this criticism and this appreciation constitute the usefulness and the value of poetry in education; and there are no substitutes).—Kamat, V. V., "Educational Research in the Bombay Presidency," *JGRS*, IV, pp. 30-36 (Refers to his own work entitled, *Measuring Intelligence of Indian Children*, Oxford University Press, and to theses approved for the degrees of M.Ed. and Ph.D. of the University of Bombay, like the one on bilingualism by P.M. Vaidya).—Masani, K. R., "Play Therapy in Child Psychiatry," *IJSW*, III, pp. 61-71; 300-311 (Discusses the outstanding theories, and deals with those aspects of children's play which are useful for observation and psychiatric treatment of children with personality deviations).—Naidu, B. V. Narayanaswami, "Adult Education," *IR*, XLIII, pp. 289-291 (The adult Education problem in India is different from its counterpart in the West. Here, a great majority being illiterate, "continuation education" is not so emergent as general, liberal education in the fundamentals of living).—Naik, J. P., "Studies in Primary Education," *QJLSGI*, XII, pp. 267-281; 303-337 (Traces the historical evolution of the policy of the Government towards primary education during the last 120 years).—Nigam, S. N., "Compulsory Education in U.P." *MR*, LXXI, pp. 582-583 (Discusses the provisions of the Compulsory Education Act in the United Provinces, its working and its defects).—Nivedita, Sister M., "The Education of Indian Women" *PB*, XLVII, pp. 11-13 (Her ideal is to build up "a girls' school as it might be conducted by an Indian woman for Indian women, to the aid and furtherance of Indian social life, and not to its disintegration and destruction").—Sanyal, N. C., "Outdoor teachers are more important than teachers at school," *MC*, XI, Pt. 2, pp. 22-23 (Such outdoor teachers as will teach and take charge of the

- children while at play, watch every single act and word, and see that nothing improper is done in word or deed).—**Satpathy, G. C.**, "Short Notes on English Teaching in Indian Schools," *MC*, XI Pt. 2, pp. 6-8 (Describes the methods in use in the primary, middle and secondary stages).—**Sen, Priyaranjan**, "South Indian Languages in the College of Fort William," *CR*, LXXXIII, pp. 162-163 (In 1804 Tamil had two Indian Moonshes and Kanarese one, each on a fixed pay of Rs. 200 only and equal in status to the Moonshes in Bengali and Hindustani. The posts were abolished in about 1816).—**Seshadri, P.**, "Education for Democracy," *IR*, XLIII, pp. 231-232 (Draws attention to the charter issued by the National Education Association of U.S.A. The scheme postulates adherence to the principles of Democracy in all spheres of national life : in Political Democracy, Government by and for the people, in Economic Democracy freedom of enterprise for every individual, and in Social Democracy equality of opportunities to every child, and removal of class distinctions).—**Shah, M. H.**, "Adult Education and Literacy," *IR*, XLIII pp. 463-466 (The census figure for 1941 have revealed that 12% of the total Indian population is literate. The author resolves the problem into three main issues, the successful solution of which he thinks will redeem India from this dreadful condition : i) provision for the education of every child ; ii) provision for the education of adult illiterates ; and iii) provision for the maintenance of the literacy standard attained).—**Sharma, V. N.**, "Some Main Factors in Education," *IR*, XLIII, pp. 134-135 (Indian culture is the result of the combined efforts of the Aryans and the Dravidians. While the spiritual and moral ideals of Indian education are the products of the Aryan mind, its vocational and aesthetic aspects are mainly inspired by the emotional and musical nature of the Dravidian mind).—**Siqueira, T. N.**, "Planning Post-War Education," *NR*, XV, pp. 42-51 (Maintains that the "new order in India should be a return to the oldest order of all, a right human and Indian education based on history, language, philosophy, art as integrating our common humanity." Another direction in which Indian education should develop is the vocational and technical, which does not mean that the old literacy of school and college should go but that these should not be the only kind of school available irrespective of aptitude or liking).—**Sivudu, R. Venkata**, "Three eminent Andhra Educationists," *Tr*, XIV, 271-276 (Mr. K. Viresalingam, Sir R. Venkataraman and Dr. V. Rama Krishna Row).—**Udyaver, M. R.**, "Too Many Scripts in India," *MR*, LXXI, p. 387 (On the suggestion of Mahatma Gandhi that all languages descended from Sanskrit, which have scripts of their own, should take to Nagari Script).

ARCHAEOLOGY

730. Administration Report of the Government Museum and Cone-mara Public Library for the year 1941-42. Madras, Government Press, 21 pp., 2 pl.—Administration Report of the Sri Chitralayam for 1116 M. E. Trivandrum, 1942. Rev. in *QJMS*, XXXII, p. 346 : "... 81 new additions were made including copies of murals, frescoes from Ajanta and Bagh and paintings donated..."
732. —Aiyappan, A., and Manley, F. P., *Memoirs of the Archaeological Survey of India, No. 68*. The Manley Collection of Stone Age Tools. Delhi, Manager of Publications, 1942, 90 pp., 6 pl., 1 map (The artiffacts catalogued and described here were mainly collected in the Nellore district).—Annual Reports of the Archaeological Survey of the Government of India for 1912-1919 and Part I from 1902-1918.—Index. Delhi, Manager of Publications, 1942, 240 pp. Rev. in *QJMS*, XXII, p. 456 by S. S(rinkantaya) : "A comprehensive index to the whole work of the Annual Reports.... in one handy volume would be very much welcome".—Annual Report of the Department of Archaeology for the year 1117 M. E. (1941-42). Trivandrum, Department of Archaeology, 1942.
735. —Annual Reports of the Archaeological Department of H. E. H., the Nizam's Dominions 1347-1497 (1937-40). Calcutta, Baptist Mission Press, 1942, 52 pp., 15 pl. (A survey of monuments, exploration, excavation, epigraphy, numismatics, museum, publications etc.).—Annual Report of the Archaeological Survey of India 1937-38, Pt. I. Edited by Rao Bahadur K. N. Dikshit. Delhi, Manager of Publications, 1942, 58 pp., 3 pl. (Contents : Introduction, sec. I.—Conservation, sec. II.—Treasure Trove, sec. III.—Departmental Routine Notes, and Appendices).—Annual Report of the Mysore Archaeological Department for the year 1941. Mysore, Offices of the Archaeological Department, 1942, 285 pp., 26 pl. (Contents : Part I—Administrative, Part II—Conservation of Ancient Monuments, Part III—Study of Ancient Monuments, Part IV—Numismatics, Part V—Manuscripts, Part VI—New Inscriptions for the year 1941). Rev. in *CR*, LXXXIX, pp. 71-72 by K. K. Ganguli : "The Annual Reports. . . are evidence of the excellent quality of the work and steady progress made by the Department under its present Directors".—Annual Report of the working of the Curzon Museum of Archaeology, Muttra. Allahabad, Superintendent, Printing and Stationery, U.P., India, 1942, 17 pp. 3 pl. (The year "was specially remarkable for the acquisition of important antiquities and 36 pieces were added to the existing collection").—Catalogue of metal objects in the Government Museum, Trivandrum. Trivandrum, Department of Archaeology, 1942.—Daivajna, Jivanatha, *Vatsurāvali of Jīvanātha Daivajna*. Edited and compiled with Sobodhini Sanskrit Commentary, examples, Hindi Commentary, Notes, Introduction etc., by Achyutanand Jha. Benares, 1942, 4, 5, 243 pp.—A guide to

- Padmanabhapuram, the ancient capital of Travancore.** Tri-vandrum, Department of Archaeology, 1942.—**Konow, Sten,** *Memoirs of the Archaeological Survey of India, No. 79.* Central Asian Fragments of the Ashtādāśasahasrika Prajnaparamita and of an unidentified Text. Delhi, Manager of Publications, 1942,
742. 37 pp.—**Law, B. C.,** *Memoirs of the Archaeological Survey of India, No. 67. Panchalas and their Capital Ahichchatra.* Delhi, Manager of Publications, 1942, 17 pp., 1 map.—**Prakash, Sri Apurva,** *The Foundation of Indian Art and Archaeology.* Lucknow, Banerjea Bros., 1942, 247 pp. According to Radhakumud Mookerjee : “The Foundations of Indian Art he has rightly sought in the inspiration of India’s philosophy, religion and view of life”.—**Puri, K. N.,** *Excavations at Rairh.* Jaipur, Department of Archaeology and Historical Research, 1942, 74 pp., 36 pl. Rev. in *NR*, XVI, pp. 456-462 by H. Heras : “Mr. Puri may well be proud of his work.” “The numerous terracottas important from religious and iconographical point of view are carefully classified and described : a number of coins are published”.—**A Report on the Working of the State Museum, Pudukkottai for 1350 (1940-41).** Pudukkottai, State Museum, 1942. Rev. in *JA*, VIII, pp. 42-43 by Bajendraprasad : “... gives a lively and lucid account of achievements that may do credit to any institution of the kind”.
745. —**Report for the year 1938-39. Watson Museum.** Rajkot, Managing Committee, 1942, 34 pp.—**Bir, J.,** “A Trip to Amarnath Cave,” *MC*, XII, Pt. I, pp. 25-26 (88 miles from Srinagar).
748. —**Ghosh, Batakrishna,** “Excavation of Prehistoric site in Gujarat,” *IC*, VIII, p. 398. (The note says that the excavations in the Sabarmati Valley conducted by Dr. H. D. Sankalia and his colleagues have yielded palaeolithic hand-axes, choppers, scrapers of Abbevillian Acheulian types and microliths of the types of lunette, point, scrapér, blade etc., as well as fossil bones).—**Gode, P. K.,** “Hamsavāhana and Mayūra-vāhana Sarasvati,” *JISOA*, IX, pp. 133-140 (How and why did the peacock oust the swan as the “vāhana” of Sarasvati especially in the Deccan?).—**Heras, H.,** “Excavations at Rairh,” *NR*, XVI, pp. 456-462 (A review of *Excavations at Rairh* by K. N. Puri, No. 745 above, with learned comments on the finds : “The skirt of these statues is a valuable link and strengthens the thesis of the Indian origin of the Sumerians.” The reviewer differs from the author in his identification of a plaque which represents a couple, Śiva and Pārvati. The god has a youngish face, and the reviewer would call him Murugan or Kumara, “the young god of the Śaivite or ancient Dravidian triad”).—**Lambrick, H. T.,** “Amateur Excursions in Archaeology, Lower Sind, 1941,” *JSHS*, VI, pp. 104-112 (Is of the opinion that stone enclosures that are met with at various spots in Sind are evidence of a high stage of civilisation and prosperity which prevailed in Sind under its Hindu kings. There is also an account of the dolmens).—**Panchamukhi, R. S.,** “A Sacrificial Vessel from an

- Ancient Site," *GBC*, pp. 457-461 (Excavated at Itgi in Sangli State. The author thinks that the vessel in question "must be the so called *ukhapatra*, used for conveying fire in the *garuda-chayana* sacrifice." He assigns it to the beginning of the Christian era).
754. —Waddington, H., "Preliminary Report on the Excavation of a Mount at Moholi near Muttra, United Provinces, 1940," *JUPHS*, XV, II, pp. 135-139.—Yazdani, G., "Excavations at Kondapur, an Andhra town (circa 200 B.C. to 200 A.D.)," *ABORI*, XXII, pp. 171-185, 18 pl. (The abundance of antiquities, principally coins, shows that the site may have been that of an important town in the Andhra kingdom, possibly one of the thirty walled cities referred to by Pliny. The town had a mint and was also a great religious centre, as may be gathered from the numerous religious buildings and terra-cotta figures representing Bodhisattvas, Yakṣas, Yakṣinis, and other semi-religious objects. The inhabitants preferred the Buddhist faith to the Hīnayāna school).

ARCHITECTURE AND SCULPTURE

756. Andrews, F. H., *The Studio—India Number, August, 1942*, London, The Studio Ltd., 1942. Rev. in *IAL*, XVI, p. 112 : "... an artistic treat..."—Brown, P., *Indian Architecture (Buddhist and Hindu)*. Bombay, D. R. Taraporewalla Sons & Co., 1942, x, 210 pp. 125 pl. Rev. in *IAL*, XVII, pp. 75-78 by F. J. Richards : "... the author confines himself strictly to architecture and to India and has wisely reserved Islamic architecture to a separate volume" ;
758. also in *MR*, LXXIV, pp. 377-378 by Nirmal Kumar Bose.—Brown, Percy, *Indian Architecture (The Islamic Period) With Drawings, Photographs and Maps*. Bombay, Taraporewalla, 1942, 140 pp. From the Introduction : "This book is concerned with the building art of India as visualised and put into effect by a forceful people who, beginning towards the twelfth century, brought with them conceptions and beliefs from an exterior source and in a marked contrast with those that hitherto prevailed."—Chatterjee, Sris Chandra, *Magadha : Architecture and Culture*. Calcutta, University of Calcutta, 1942, xxv, 112 pp., 1, 30 pl. Rev. in *MB*, L, pp. 359-360 : "... should be an eye-opener to many ;" also in *NR*, XVII, pp. 397-398 by H. Goetz : "Title somewhat misleading. For its historical chapters merely form an introduction to a plea for modern Bengali architecture moulded on the classical monuments of the Gupta and Pala periods."—Loo, C. T., and Pole, J., *An Exhibition of the Sculpture of Greater India*. New York, 1942, 72 pp., 69 pl. Rev. in *JRAS*, 1942, p. 261 by R. O. Winstedt : "The title is meant to include India as well as Java and Cambodia and Siam. The very representative collection has specimens of the Gandhara, Amarvati, South Indian, Khnur and Javanese Schools."—Sivaramamurti, C., *Amaravati Sculptures in the Madras Government Museum*. Madras, Government Press, 1942, XVII, 376 pp., LXV pl.

- Rev. in *JIH*, XXII, pp. 56-58 by C. S. Srinivasachariar) :
 "... a standing monument of the author's constructive scholarship and most scholarly study of one of our greatest art treasures."
762. —Acharya, P. K., "Hindu Architecture and Sculpture," *IC*, VIII, pp. 175-182 ; 369-371 (In the standard treatise the *Mānasāra Vāstusāstra*, the term architecture is taken in its widest sense and includes "everything, built, erected, and constructed according to a plan and with an artistic design." It covers town-planning, construction of various articles of furniture and even sculpture).
763. —Acharya, P. K., "*Mānasāra Vāstusāstra*, the basic text on Architecture and Sculpture," *ABORI*, XXIII, pp. 1-18 (Describes the contents of this famous work dealing with architecture and the cognate arts).—Agrawala, Vasudeva S., "Rayghat Terracottas," *JISOA*, IX, pp. 7-11, 2 pl. (The recent excavations at Rayghat have helped to put Benares on the archaeological map of India. The materials now unearthed include a new copper-plate grant of Govindacandradeva and about 2000 terra-cotta figurines. They are the best examples in this technique of art, associated with the golden age of the Imperial Guptas).—Agrawala, Vasudeva S., "A Fragmentary Sculpture of Neminātha in the Lucknow Museum (Illus.)," *JJA*, VIII, pp. 45-49 (With Baladeva as attendant—Gupta period).—Agrawala, Vasudeva S., "A Palace Scene on a Terra-cotta Panel from Mathura," *JISOA*, X, pp. 69-73 (Shows two figures, a male and a female, evidently engaged in a jest. The significance of this scene is here explained with reference to a passage in Bana's *Kādambari*).—Altangi, Lien Chi, "Are Mosques in India Properly Built?," *MR*, LXXI, p. 458 (If guided by the letter and not by the spirit of the ordinance of the Holy Prophet, the mosques in India, it must be agreed, are wrongly built. "The *mīhrab* is built directly west, without having regard to the fact whether it turns towards the *keblah* or not).
768. —Aziz, Wahida, "Historic Multan," *MR*, LXXI, pp. 401-403.
769. —Balasubrahmanyam, S. R., "The Original *Mūlasthāna* Shrine of Tirukkulukkunram," *JMU*, XIV, pp. 19-32 (Holds that the earliest reference to any temple in the Tamil-nāḍ is in the grant of Skandaśiśya to the *Mūlasthānapperumandigal* of Tirukkulukkunram).—Banerjea, Jitendra Nath, "Padmini-vidyā," *JISOA*, IX, pp. 141-146, 1 pl. (Identification of two pieces of sculpture from Besnagar, now in the Indian Museum, Calcutta, on the basis of the Padmini-vidyā. The author is of the opinion that in the sculpture identified with Kalpa-drum by Cunningham, we have the earliest sculptural representation of the *aṣṭanidhis*, the eight treasures of Kubera).—Banerjea, Jitendra Nath, "Two Stone-reliefs from an early Śiva Temple," *JISOA*, X, pp. 202-206, 1 pl. (The first approximates to the subject matter of the story of Śiva's visit to the hermitage of Rṣis in the forest, as narrated in the *Kūrma* and *Śiva Purāṇas*. In the second the author recognizes Kāmadeva and his consort Rati).—Chagathai, M. A.,

- "Muslim Monuments of Ahmedabad through their Inscriptions," 773. *BDCRI*, III, No. 2, pp. 79-180, viii, LVII Illus.; 1-110.—**Chagathai, M. A.**, "The Place of Taj in World Architecture," *ABORI*, XXIII, pp. 71-76.—**Chandra, S. C.**, "Buddha Figures in India and Ceylon," 774. *IR*, XLIII, pp. 470-472.—**Chhabra, B. Ch.**, "A Unique Natarāja Sculpture," *BRVRI*, X, pp. 107-108 (Describes this image from the Baramba State (Orissa) and says that details do not conform to the known Agamic texts).—**Coomaraswamy, Ananda K.**, "An Indian Image of Brahma," *BBMFA*, No. 239, pp. 40-41.—**Dimand, M. S.**, "An Exhibition of the Decorative Arts of India," *BMMA*, n. s., I, No. 6, p. 213.—**Esch, V. J.**, "Examples of Modern Indian Architecture mainly in Hyderabad State," *IAL*, 775. XVI, pp. 49-59.—**Gangoly, O. C.**, "The Indian Dragon: A Vedic Motif on a Gupta Relif (Illus.)," *MR*, LXXI, pp. 544-547 (In the Allahabad Municipal Museum. It is a whirling monster—Vṛtra of the Ṛgveda).—**"A Glace at Asokan Art,"** *MB*, L, pp. 98-200 (Asokan art is not a mixture of Greek art. It is purely Indian).—**Gubil, L. N.**, "The Rock-cut Cave Temples at Trichinopoly (Illus.)," *MR*, LXXI, pp. 345-347 (Describes the two temples in the rockfort, the standing monuments of Pallava workmanship).—**Heras, H.**, "Three-Headed Animals in Mohenjo Daro," *ABORI*, 772. XXIII, pp. 187-195 (A composite figure with the heads of a bull, an unicorn and an ibex—lānchanas of three tribes).—**Herwin, Schaefer**, "Two Gandharan Temples and their Eastern Sources," 773. *JAOS*, LXII, pp. 61-67, 8 pls.—**Hornell, J.**, "Hero Memorial-Stones of Kathiawar," *Antiquity*, XVI, pp. 289-300, 4 pl.—**Kamalapur, N. S.**, "List of Exhibits in the Museum (of the Karnataka Research Society)," *KHR*, VI, Appendix D (A), pp. 18-19.—**Kramrish, St.**, "Īśānaśivagurudevapaddhati Kriyāpāda Chs. XXVI, XXVII," *JISOA*, XI, pp. 151-193 (In this work are embodied the teachings of a long line of Saiddhāntikas of the 9th-11th centuries; the rites which precede the building of a temple are described in chs. XXVI and XXVII).—**Kramrish, St.**, 777. "Temples, Door, Throne, etc." *JISOA*, X, pp. 210-252 (Based on chapters V, VII, XII and XIII, 'Īśānaśivagurudevapaddhati.' Part III, which are translated on p. 219 f).—**Krishnadasa, R.**, 778. "A Kinnara Mithuna Terra-cotta Case from Rajghat, Benares," *JUPHS*, XV, Pt. I, pp. 43-44, 3 pls. (It is like a flattened casket closed on all sides with the figure of a female Aśvini and its rider resembling similar motifs at Sanchi. It is tentatively identified as Kinnara).—**Lakshminarasu, P. S.**, "A Note on Sanchi," *QJMS*, 779. XXXIII, pp. 68-73 (A review of *The Monuments of Sanchi*, Vols. I, II & III by Sir John Marshall and Alfred Foucher, with texts of inscriptions edited translated and annotated by N. J. Majumdar, New Delhi, Manager, Government Publications, Civil Lines. "The first volume deals with the history, art and epigraphy of the Sanchi monuments, while the other two volumes contain 141 plates in all with a description given on a page facing each plate

- by Foucher chiefly and by Sir John Marshall in some cases. Foucher also contributes his interpretation of the sculptures and details of iconography in the third part of the first volume, while the editing, translating and annotating of the inscriptions found in Sanchi are done in the fourth part of the same work by N. G. Majumdar").—Mallayya, N. V., Nāgara, Drāviḍa and Vesara," *JISOA*, IX, pp. 81-96 (Three main styles of temple architecture, differentiated by the shape of the Śikhara. If the shape of the Śikhara of a Hindu temple is square, it is said to belong to the Nāgara class; if circular, to the Vesara class; and if faceted to the Drāviḍa class. Regional distribution here counts for nothing excepting perhaps in the case of the Drāviḍa style).—Mallayya, N. V., "Studies in Sanskrit Texts on Temple architecture with special reference to Tantra" (Preface and table of contents), *JAU*, XII, No. 1, pages inserted between pp. 48-49.—Nagar, M. M., "Mathura Museum Notes," *JUPHS*, XV, Pt. I, pp. 115-121 (Describes the pieces of sculpture from Brindaban and *Katra Kashavadeva*, supposed to be the site of ancient Mathura, with two plates showing Salubhajika female figures of Agni with an attendant and other antiquities).—Naik, A. V., "The Bhuleshwar Temple near Yavat, (Poona District)," *BDCRI*, IV, No. 2, pp. 95-123 (Situated on a hill, the temple exhibits certain unique iconographic and architectonic features, which rank it among the important monuments in the Deccan. The author assigns it to the 13th century).—Narasimhan, V. M., "The Architect and Indian Archaeology," *GBC*, pp. 417-424 (Shows that while it is the architect alone that can determine from the form of a monument what purpose it was intended to serve, in India the architect has hitherto yielded place to the archaeologist in the interpretation of ancient monuments).—Pandya, A. V., "Stones of Somnath," (Illus.), *MR*, LXXI, pp. 49-52.—Pisharoti, K. R., "Śrīmūlas-thānam," *JISOA*, IX, pp. 149-150, 1 pl. (Ancillary structure associated with the more important shrines in Kerala. They are also called the "tirunalaya-s" in the treatises on temple architecture and are the first place of residence for the deity subsequently enshrined in the main temple).—Regmi, D. R., "Art and Architecture in Nepal," *NR*, XV, pp. 369-385 (Containing descriptions of stupas, chaityas and temples in Nepal, followed by a disquisition on the Nepalese style, its architecture and painting).—Rowland, Lucy, "A Khmer Buddhist Head," *BFAC*, IX, No. 6, pp. 120-127.—Roy Choudhury, S. P., "Terra-cotta Plaque of Khalia (Faridpur) and the Terra-cotta Art of Bengal (Illus.)," *MR*, LXXII, pp. 245-249 (A series of terra-cotta plaques depicting the ten incarnations of Viṣṇu recently discovered at Khalia, half a mile from the temple of Raja Ram Roy (in Bengal) are here described).—Sankhalia, H. D., "Gurjara Pratihara Monuments: Study in Regional and Dynastic distribution of North Indian Monuments," *BDCRI*, IV, No. 2, pp. 147-153 (The in-

- scriptions of the Gurjaras are here studied by the author with a view to locate the temples and other monuments built under these rulers).—Sankalia, H. D., "Jain Monuments from Deogarh," *JISOA*, IX, pp. 97-104, 2 pl. (Deogarh, in Central India, has numerous monuments which enable us to trace the course of Gupta and post-Gupta Jainism, particularly its Yakshi iconography and Jain religious order).—Saraswati, S. K., "Indo-Muslim Architecture in Bengal (Illus.)," *JISOA* IX, pp. 12-36 (Divides the extant remains of Muslim buildings in Bengal into four groups : *a*)—oblong type, with a vaulted central nave and multi-domed side-wings ; *b*)—single-domed square buildings ; *c*) oblong type divided into several aisles by rows of pillars supporting the arches of the dome etc. ; and *d*) the single dome type with corridors running on all sides, and concludes that the Indo-Muslim architecture in Bengal is the result of a synthesis towards which the Muslims and the Hindus of Bengal contributed with their respective traditions).—Saraswati, S. K., "Origin of Mediaeval Temple Styles," *IC*, VIII, pp. 183-190 (Holds that though the Ślpaśāstras mention three distinct styles of architecture, the Nāgara, the Drāviḍa, and the Vesara, these naturally resolve themselves into two, the Vesara being a hybrid style formed by the combination of the Drāviḍa and the Nāgara elements. While the fundamental characteristics of a Nāgara temple are the cruciform plan and the curvilinear tower, the outstanding feature of the Drāviḍa style is the pyramidal elevation in the tower (vimāna), which consists of a multiplication of storeys).—Sauerbrei Claude, "Sanchi, Beautiful and Eternal (Illus.)," *As*, XLII, pp. 193-205 (A brief sketch of the history of the Sanchi monuments).
805. —Singh, St. Nihal, "Science as the handmaid of faith." *MC*, XII, Pt. I, pp. 13-18 (Description of the Sringeri Math).—Steinhoff, Bertram Godwin, "The Golden Temple of Amritsar," *IR*, XLIII, p. 296 (A poem on the golden temple—how guru Nānak raised a temple over the scene of a miracle).—Tampy, K. P. P., "The Suchindram Temple," (Illus.), *MR*, LXXII, pp. 237-242 (Suchindram, which is 45 miles to the south of Trivandrum, has a temple which has "earned an enduring reputation among the great shrines of India for its high sanctity, distinctive architecture, and the annual car festival. It is one of the finest examples of Dravidian architecture remarkable for its Gopurams (gate pyramids), Mandapams (porches), and pillared halls, all of which are massive and magnificent).—Upadhyaya, B. S., "Sculptures in the Provincial Museum, Lucknow," *JISOA*, X, pp. 175-190, 3 pl. (Describes the images of Kubera and Sarasvati, terra-cotta heads and fragments of female figures).—Yazdani, G., "Women in the Sculpture of the Deccan : an artistic study," *ABORI*, XXIII, pp. 678-686, 11 pl. (An appraisal of the Deccan sculpture "particularly of female figurines in the light of the universal criterion of beauty of form,

naturalness of pose, and expression of inner feeling." A few specimens are reproduced).

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810. **Ajanta**—*Picture Post-Cards*, set-A of Ajanta [(21)], set-B of Ellora (21), set-C of Daulatabad Fort (6), set-D of Aurangabad (15).
811. Hyderabad, Dn., Archaeological Department, 1942.—**Coomaraswami, A. K.**, *Why Exhibit Works of Art? Collected Essays on the traditional or 'normal' view of Art*. London, Luzac, 1942, 800, 148 pp.—**Kripalani, K. R.**, *The Visva Bharati Quarterly: Abanindra*, Number, VIII, Pts. I & II, May-October 1942. Rev. in *PO*, VII pp. 238-239 by Y. G. Vaza : "Abanindranath has been striving all along to assert Indian's native culture and can rightly be called the philosopher-artist of Modern India. The number contains many tributes."—**Reddy, P. T.**, *Drawings, Paintings and Sculptures*, With a preface by the artist and a Foreword by Charles R. Gerard. Bombay, New Book Company, 1942. Rev. in *NR*, XVII, pp. 74-75 by H. Goetz : "There are works in every possible style, old Indian, Mughal, Kangra, modern European, and what might be called a distinctive personal note."—**Varma (Mahadevi), Dipa-Shikta**. Allahabad, Kitabistan, 1942. (In Hindi).—**B. V. P.**, "The Tanjore School of Painting (Illus.)," *MR*, LXXII, pp. 141-143 (The author takes his material from an illuminated *Ramāyana* of the early 19th century and shows that Tanjore had a distinct type of painting, which has survived to the present day).—**Cousins, James, M.**, "Truth Through Art," *PB*, XLVII, pp. 288-291 (Hindu art, apart from the religious aspect of its images, accepts the fact that symbolism is the most impressive manner of indicating through art the truths of nature and the human soul; and in its long history has created probably the most extensive and the most complete gallery of objective representations of cosmic and psychological ideas).—**Dawud, Y.**, "The Amery Collection of Persian Paintings," *IAL*, XVI, pp. 90-92, 8 pls. and 17 figs. (More than 200 Persian miniatures, most of the large portraits being the work of the pupils of Muhammad Zaman, a famous Persian artist).
818. —**Ganguli, M.**, "The Unusual in Everyday Objects as seen by Abanindranath Tagore (Illus.)," *MR*, LXXI, pp. 145-148 (Says that the artist has developed a keen searching eye which looks for things—"things of beauty hidden in rubbish, objects with perfect blending of light and shade thrown away as waste material . . .").
819. —**Ganguli, O. C.**, "A Year's Progress of Art in India," *MR*, LXXI, pp. 72-73 (Shows in this report on the progress of art for the year 1941 that though India was not actually in the war, war conditions affected the progress of Art during the year. The author observes : "The practising Indian artists, which include many students and also a few geniuses, who would have done creditable work in any part of the world, continue their depressing career

- of inactivity for want of support and encouragement from those who could and ought to help to keep alive Art and Artists. If Artists starve and Art dies, who lives? Life without Art is bestiality, which is the negation of life".—Ghani, R. G., "A Rare Footprint of Buddha (Illus.)," *BP*, X, Pt. II, pp. 68-69.—Ghosh, D. P., "Orissan Paintings," *JISOA*, IX, pp. 94-200, 3 pls. (The author here describes a few out of his collection of 35 coloured paintings, which are expected to throw welcome light on the different phases of Orissan painting of the last 300 years).—Goetz, H., "Gupta Buddhism and the Regeneration of Modern Art," *MB*, L, pp. 139-143 (The Indian Yogācāra Buddhism, through the medium of Chinese and Japanese art, has laid the foundations to a modern Western art which is beyond the limits of old European tradition based on broader aesthetic conception, comprising all the parts of this globe, which is in harmony with a new world civilization, beyond nations and races).—Goetz, H., "Former Anti-Indian Art Criticism. Its Real Background," *AP*, XIII, pp. 253-258 (The fact that the first explorers of Indian Art such as Vincent Smith and Foucher came from the scoffing middle class representing classicist orthodoxy, explains this hostility).—Goetz, H., "Problems of Art Education in India," *NR*, XV, pp. 449-457 (Makes a plea for the creation of a new outlook which centering round India and Indian art places them nevertheless into an organic connection with the entire human art).—Guha, S. C., "Revolution in Dissemination (Especially by Writing mechanically multiplied by means of Printing, with a few facts on early Bengali Printing on Paper)," *NIA*, IV, pp. 414-417 (Both in block printing and typography China had anticipated the West by centuries. Printing on paper was common in that country during the Han dynasty of kings, *i.e.*, the third century B.C.) It was only in 1440 that types were first cut by Johann Gutenberg in Strassburg in Germany).—Inamdar, V. M., "Kālidāsa and Painting," *KSP*, XXVII, pp. 165-171 (In Kanarese. Evidence is collected from Kālidāsa's works of the knowledge of painting possessed in his time,—the materials used, quality, and art criticism).—Law, Bhabhani Churn, "Artist's Reaction to Old Indian Paintings," *MB*, L, pp. 347-350 (Describes his reactions to "concrete examples of Indian paintings of great periods of art under the following heads: i) pre-historic paintings, ii) the Buddhist paintings, iii) the paintings of Ajanta, iv) Ajanta's influence on Asiatic art).—Lee, Maruice, "Exhibition of Sculptures, Paintings and Drawings of Sudhir Khastgir," *MR*, LXXII, pp. 397-401 (Sudhir Khastgir is "a painter of youth and age, childhood and adolescence, motherhood, spring and water, the wind, the rain and the 'sun'").—Majumdar, M. R., "The Gujerāti School of Painting and some newly discovered Vaiṣṇava Miniatures," *JISOA*, X, pp. 1-31 (These miniatures comprising the "Bhāgavata, the 'Gītāgovinda' and the 'Bālagopāla Stuti' are published here for the first time.

- They belong to the second period of Western Indian painting).
830. —Mallik, Gurdial, "A Great Indian Artist," *AP*, XIII, pp. 531-534 (On Sri Nandalal Bose, the most famous student of Sri Abanindranath Tagore, the founder of the present day school of painting).—Manuk. P. C., "Indian Painting" *JBORS*, XXVIII, pp. 8-23 (History and development of pictorial art in India).
832. —Member, Advaita Ashrama, Mayavati, "An Artist in the Himalayas," *PB*, XLVII, pp. 433-435 (On Sri Nandalal Bose).—Mitra, Dayamoy, "The Faith of the Artist," *PB*, XLVII, pp. 528-530 (A review of Cousins' book of the same name, published by Kalakshetra, Adyar, Madras, in which the author explains "the nature of art-impulse and establishes fully the close relationship of art to the individual and to the general life of the community).
834. —Richardson, H. B., "The Art of Paritosh Sen (Illus.)," *MR*, LXXII, pp. 249-253 (The subject of this essay is a young painter who gives promise of making a real contribution to modern international culture. He has the glorious artistic traditions of Bengal in his blood, and by going to Madras he came into contact with different expressions of Indian culture and western painting as well. These combined influences have shaped an artist who is different in some respects from almost all other young artists whose work is at all known in this country).—Sahal, K. L., "The Triangle of Art," *IR*, XXIII, pp. 189-190 ("The expression of suppressed and repressed ideas, the wish to be immortal in literature and the revolt against one's sense of insufficiency may be regarded as the trio of motives that are found working behind every work of art, and this, indeed, may be named as the triangle of art").—Sen, Ela, "An Artist of the People (Illus.)," *As*, XLII, pp. 419-423 (On the art of Jaimini Rog).—
837. Shah, U. P., "Varddhamaṇa-Vidyāpata" *JISOA*, IX, pp. 42-51, 6 pls. (It is a Jaina Tantric 'Sādāna' usually practised by the Jaina monks. Early 'pattas' of this 'Sādhana' are rare. The
838. author studies here one such 'Patta').—Solomon, W. E. Gladstone, "Echoes of the Moghul at the British Museum," *A*, 1942, pp. 76-78.

ICONOGRAPHY

839. Banerjee, Jitendra Nath, "The Holy Pañcavīras of the Vṛṣṇis," *JISOA*, X, pp. 65-68 (The five Vṛṣṇi heroes were tentatively identified by Lüders on the authority of the Jaina texts with Baladeva, Akṛūra, Anādhṛṣṭi, Śārana and Viduratha. He could not find any clue to their identification in Brahmanical literature. This is now supplied by the present author who points to a passage in the Vāyu purāṇa giving the names of Saṃkarṣaṇa, Vāsudeva, Pradyumna, Sāmba and Aniruddha as the heroes of the dynasty of the Vṛṣṇis).—Banerji, Adris, "Two Jaina Images," *JBORS*, XXVIII, pp. 43-47 (i. A slab at Pakbirra, a small village 25

- miles south west of Purulia, with the figure of a woman in full maturity carved on it : "She is standing under a tree." "With her left hand she holds an arm of a child, on her right is the diminutive figure of a man, and on a pedestal is found the fore-part of a lion" ; *ii*) the other slab has the figure of a woman also standing under a tree, but with a child on her left hip, and a lion sitting at her left foot etc. Both the figures are here identified with those of
841. Agnila or Dharma-Devi).—Chatterji, Suniti Kumar, "Two Clay Figures of Kesar (Gesar) and Hbrug-mo by a Tibetan Artist (Illus.)," *JRASBL*, VIII, pp. 313-314, 1 pl. ("The figures are presented for the appreciation of all who feel attracted to this great story of romance and adventure (the Saga of King Kesar Gesar, of gLing), certainly one of the great epic and romantic tales in world-literature).—Datta, Kalidas, "A Candrasekhara Śiva Image (Illus.)," *JISOA*, IX, pp. 147-148 (Unique in that no other metal image of Candrasekhara Śiva has yet been discovered in Bengal).
843. —Datta, Bimal Kumar, "A Metal Image of Hārīti," *JISOA*, X, pp. 207-209, 1 pl. (Two characteristics to be noted in this image are : *a*) allusion to the cannibalism of the goddess not by a skull-cap or fish but by a pomegranate fruit, and *b*) the use of the motif of bending the tree like an arch behind the image).—Gangoly, O. C., "The Problem of the Buddha Image," *AP*, XIII, pp. 61-64 (Demolishes the theory that Indians were incapable of Sculptural representation of the Buddha before they came into contact with the Greeks).—Gode, P. K., "Antiquity of Some Inconographic Verses about the Mahālakṣmī of Kolhapur occurring in Works of Architecture.—Before A.D. 1200," *BISMQ*, XXIII, pp. 17-25 (*Viśvākarma-śāstra* (earlier than 1200 A.D.), *Caturvarga-cintāmaṇi* of Hemādri (c. 1260), *Sarasvatī-purāṇa* (earlier than c. 1350 A.D.) and *Devatāmūrti-prakaraṇa* and *Rūpamaṇḍana* by Sutrādhāra Maṇḍana c. 1450).—Kataki, Surbeswar, "The Discovery of three stone images at Gauhati (Illus.)," *JARS*, IX, pp. 88-92 (Identified as images of
847. Brahma and Indra).—Majumdar, M. R., "Bhakta Kavi Narasi Mehta ni be Pasan Pratimao," *Trm.* VI, pp. 47-480 (In Gujarati : 848. Two stone images of the Bhakta Kavi Narasi Mehta).—Majumdar, M. R., "Iconography of Candra and Candrasekhara Images," *ABORI*, XXIII, pp. 262-270, 7 pl. (Discusses the Iconography of Candra and Candrasekhara images in view of the disagreement with the attempted identification of the image at Surya Kunda facing the famous sun-temple at Modhera, North Gujerat, on the part of Rao Bahadur K. N. Dikshit, who is disposed to identify the image with that of Candrasekhara Śiva and not as that of the planet
849. Candra, as the author has done in *JUB*, VI, Pt. VI).—Mallayya, N. V., "Some Modern Critics and Ancient Texts on the Aesthetic Value of Hindu Images," *JISOA*, X, pp. 191-201 (Contests the remark of T. A. Gopinath Rao that 'images are to the Hindu worshipper what diagrams are to the geometrician,' and endeavours to show that the Śāstras insist on the expression of beauty in

- images and seriously warn against the making of ugly or ill-shapen image).—Mitra, K. P., "Notes on Two Images," *JBORS*, XXVIII, pp. 108-207 (Agrees with the identification of the images attempted by Adris Banerji (No. 840 above), adds more details and offers the suggestion that "the Jains have taken the idea of Ambika from the Hindu goddess Ambika together with her vehicle, the lion").—Mitra, K., "On the Identification of an Image," *IHQ*, XVIII, pp. 261-265, 6 pl. (Description of a stele divided into three compartments and containing carved images. The upper arched portion contains the image of Rṣabhadeva, the first Jaina Tirthankara. The second contains a tree with a male and a female figure on either side. In the lowest there are six seated figures, the most interesting being that of the goddess issuing out of the tree).
852. —Nagar, M. M., "Two Garuda Images in Mathura Museum," *JBORS*, XXVIII, pp. 468-472 (Found in the district of Muttra, they belong to the Kushana period, and are made of the usual spotted red sandstone of Fatehpur-Sikri. Their 'striking' iconographic and other peculiarities are here described).

MUSIC AND DANCING

853. Atiya Begum, *Sangit of India (Classical Instrumental Music, Singing and Natch)*. Bombay, Author, Villa Atiya, 1942, 94 pp.—Banerji, Projesh, *Dance of India*. With a foreword by Udaya Shanker. Allahabad, Kitabistan, 1942, 305 pp. (Illus.). Rev. in *MII*, XXII, pp. 259-260 by Milford Archer: "No systematic survey of Indian dance has yet been written. Mr. Projesh Banerji endeavours to supply the need".—Tulaja, *Sangīta Sārāmṛta of King Tulaja of Tanjore*. Edited with an exhaustive introduction in English by Pt. S. Subramanya Sastri. Madras, 1942, 82, 187 pp. (Deals with music).—Agrawala, V. S., "Dance Terminology in Kalidasa," *Uday Shankar Culture Centre Notes*, Oct. 15, 1942.—Ayyar, C. S., "Some Leading Music Systems," *JMA*, XIII, pp. 21-32 (A review of *A Comparative Study of Some Leading Music Systems of the 15th, 16th, 17th and 18th centuries* by V. N. Bhatkande. Bombay, Malabar Hill, Mrs. Malinibai Sukthankar, 112, 2 pp. "The book gives a summary of 16 important Sanskrit works on music, of which four relate to Karnatic music." This article confines itself mostly to Lochana Pandit's *Rāga Tarangīṇī* (1400 A.D.), Ahobala's *Sangīta Parijāta*, (1650), Rāmāmātya's *Svaramelakalanidhi* (1550), and Somanatha's *Rāghavidobha* (1609), the first two being typical of Hindustani Music, and the latter two of Karnatic music).—Ayyar, M. S. Ramaswamy, "The Kamba-Rāmāyana Tillana of Kunrakudy Krishnier," *JMA*, XIII, pp. 80-83 (Tamil song so called because a Kamba-Rāmāyana verse forms its carana. It is given here with notation).
859. —Bharavi, "A Tamil song of Malavai Chidambara Bhārati," *JMA*, XIII, pp. 77-79 (The song is here reproduced).

860. —E. M. H., "A Dancer Dreamt . . .", An Interview with Uday Shankar," *AP*, XIII, pp. 117-122 (An account of Uday Shankar Culture Centre in Almera at the foot of the "Snows". "The centre's aim is integrated individuals, souls in command of their bodily and mental instruments, children of India who know their heritage, and capable of translating that heritage into modern life).—Gubil, L. N., "The Indian Dance," *MR*, LXXII, pp. 49-51 (Describes the Dance of Śiva Nāṭarāja).—Kumarappa, Lalita, "Indian Classical Dancing and Significance," *MR*, LXXII, pp. 165-167 (Gives an idea of various types of Indian classical dances : the Katha, the Manipuri of Northern India, the Bharat Nāṭya of the South, and the Kathakali and Mohiniattam of Malabar).—Menon, C. A., "The Historic Art of Malabar," *JISOA*, IX, pp. 105-132, 2 pl. (Types of dances in Kerala divided into religious, secular and classical).—Myler, C. R., "Bharati and Tamil Music," *JAU*, XI, Pt. 3, pp. 206-210 (The late Sir C. Subrahmanya Bharati, the Tamil Poet).—Raghavan V., "The Pārijātaḥaraṇa Nāṭaka of Nārāyaṇa Tīrtha," *JMA*, XIII, pp. 74-76 (Gives an analysis of the songs in this play).—Ranade, G. H., "Powādā a Folk-Music Form of Maharashtra," *JMA*, XIII, pp. 71-73 (Powādā is "a composition which glorifies the memory of brave and noble deeds of some historic hero in simple mātṛā Vṛitta and sung to the Tāl Dhumali. See no. 1203 below).—Ranade, G. H., "The Nati's Song," *JMA*, XIII, pp. 84-86 (A reply to O. C. Gangoli's objections to the author's identification of the Rāga of the Nati's song in the Prelude to the Śākuntala as Madhyamādi-Sāraṅg).—Rao, M. Raja, "Chandas and the Vedic Bases of Indian Music," *JISOA*, X, pp. 160-174 ("The Vedic seers adopted the same method of Pythagoras, of representing the notes by wire-lengths. They employed the several classes of metres, to denote the lengths. For a long time the Greeks were satisfied with only four notes. Even to-day the Chinese use only five notes. The credit for exploring the possibilities of the 'Svara-Saptaka' belongs solely to the Vedic Ṛsis").—Roy, Rabindralal, "North Indian Rāgas and Melas," *JMA*, XIII, pp. 1-20 (Is Svara Learning necessary? Can it not be altogether avoided?).—Sambamurthi, P., "Evolution of Scales," *GBC*, pp. 481-494 (The author observes in the course of this article : "It may be of interest to note in this connection that the whole-tone scale brought to prominence by Debussy in Europe is the same as the *jāṅgarāga Gopriya* (s r g m d n s-s n d m g r s) derived from 62nd Melakarta, Rishabhapriya, and the scale of *Prometheus* of the Russian composer Scriabine is the 64th melakarta raga Vachaspati; and the Pythagorean scale is seen in the avarohana Devagandhari").—Sambamurti, P., "Music in Training Schools," *JMA*, XIII, pp. 33-43 (Continued from the previous volume, the author makes a plea that it should be made compulsory).—Sambamurti, P., "Comparative Music—A Reply," *JMA*, XIII, pp. 87-88 (Corrects mistakes in S. S.

873. Ayyar's article in the previous volume).—Sankaran, C. R., "The Concept of Keynote in the Taittiriya Pratisakhya," *JOR*, XIV, pp. 294-309.—Stoll, Denis, "India's Early Influence on Mediterranean Music," *AP*, XIII, pp. 23-25 (Holds that "the sandalwood for Solomon's psalteries and harps, and possibly a bowed harp and an early form of lute, came from India. And certainly, the bow for Bach's violin, and the transverse flute for Mozart's symphony orchestra, sped westward to adorn, in Galpin's gracious phrase, as the legacy of India, the highest attainments of our European music").—Stoll, Denis "Musical co-operation between India and Britain," *IAL*, XII, pp. 75-82 (Thinks that this can be brought about by the radio).—Swaminathan, Mrinalini, "The Art of Dancing," *IR*, XLIII, pp. 303-304.

EPIGRAPHY AND PALAEOGRAPHY

877. Acharya, G. V., *Historical Inscriptions in Gujerat*. Bombay, Forbes Gujerati Sabha, 1942, 258, 188 pp. (In Gujerati). Rev. in *MR*, LXXIV, pp. 144 : "It is a collection of 318 inscriptions ; Mr. Acharya was qualified to do this work and has done it well".
878. —Annual Report on South Indian Epigraphy for the year ending 31st March, 1938. Delhi, Manager of Publications, 1942, 210 pp., 2 pl. (Office notes, list of copper plates etc., inscriptions of Cōlas, Kalinga Kings, Cālukyas Eastern and Western, Gangas, Rāstrakūṭas, Vaidantas, Pallavas, Pāndyas, Hoysaḷas, Kākatīyas, Redḍi chiefs, Vijayanagara Kings, Madura Nāyaks, Miscellaneous).—Barnett, L. D., *The Kākatīya Inscriptions of Palampet and Upparpalli*. Hyderabad, Dn., Archaeological Department, 1942.—Krishnamacharlu, Rao Bahadur C. R., *Subject Index to the Annual Reports on South Indian Epigraphy from 1887 to 1936*. Delhi, Manager of Publications, 1942, III, 93 pp. Rev. in *QJMS*, XXXIII, pp. 435-436 by S. S(rikantaya) : "fulfills a long-felt want".—Sastri, Hirananda, *Memoirs of the Archaeological Survey of India, No. 66 Nalanda and its Epigraphic Material*. Delhi, Manager of Publications, 1942, 133 pp., 13 pl.—Sen, B., *Some Historical Aspects of the Inscriptions of Bengal (Pre-Muhammadan Epochs)*. Calcutta, University of Calcutta, 1942, LXXVIII, 613 pp. Rev. in *IC*, VIII, pp. 407-408 : "Historical aspects . . . discussed with ruthless thoroughness and put to maximum utilisation".—Sircar, D. C., *Select Inscriptions bearing on Indian History and Civilization, Vol. I*. Calcutta, University of Calcutta, 1942, XLI, 530 pp. Rev. in *IHQ*, XVIII, pp. 378-379 by M. Ghosh : ". . every . . . page . . . bears witness to the author's skill and tact and conscientious industry".
884. —Acharya, P., "Somokuli Kings of Trikalanga and their connection with Bengal," *MC*, XI, Pt. 3, pp. 20-22 (Disputes the reading of the Jatesinga-Dungri inscription given by B. C. Mazumdar and followed by Drs. D. R. Bhandarkar and D. C. Sarkar and the theory advanced therefrom of the emigration of Yayāti, one of the Soma-

- kuli kings from Bengal. The present author holds that in the couplet in question there is no reference to Vanga and therefore the
885. Somakuli kings had no connection with Bengal).—**Altekar, A. S.**, "Six Saindhava Copper-plate grants from Ghumli," *EI*, XXVI, pp. 185-226 (The records are of inestimable value for the history of Saurāṣṭra. The Saindhavas described themselves as "Apara-Surāṣṭra-maṇḍala-maṇḍana," and ruled over Western Kathiawar. The first ruler Puṣyadēva is assigned a rule of 20 years, 734-754).
886. —**Banerji-Sastri, A.**, "Evolution of Māgadhi Script" *JBORS*, XXVI, pp. 440-441, 1 pl. (Buhler's chart leaves a gap of nearly a century between 1198 and 1286 A.D. The article publishes fresh material which abridges this distance and carries the growth forward).—**Bhattachali, N. K.**, "The Rajavadi Plate of Lakṣmaṇa Sena Deva," *JRASBL*, VIII, pp. 1-39; 381-383 (of Bengal. On pp. 381-383 certain suggestions of D. C. Bhattacharya are included).—**Chandorker, P. M.**, "Ozārcha Śaka 1503 Madhil Śilālekha," *BISMQ*, XXIII, No. 2, pp. 10-11 (in Marathi: Ozar, a village near Junnar, in the Poona district. The inscription is in a well, which the inscription says, was built by a Hanadeva on Phālguṇa Śudha 1, Ś.S. 1503).—**Chattopadhyaya, K.**, "Tat-pādānudhāta," *IHQ*, XVIII, pp. 63-64 (Holds that the rendering given by Sanskritists—"meditating on the feet of"—is grammatically untenable. It should be, "favoured by the feet of").—**Chaudhury, P. D.**, "Copper-plate Grants of the Kāmarūpa Kings," *JARS*, IX, pp. 41-51 (An account describing the features of the epigraphical records of the Pre-Ahom period).
891. —**Das Gupta, C. C.** "Indian Museum Plates of Ganga Indravarman," *EI*, XXI, pp. 165-171.—**Deva, Krishna**, "Nālanda Seal of Viṣṇugupta," *EI*, XXVI, pp. 235-239 (Compares the Gupta genealogy of the Mañjuśrīmūlakalpa with that of the seals, and establishes *inter alia* the identity of Puragupta with Skandagupta).
893. —**Dikshit, Moreshwar G.**, "Caudharapada (Lonad) Inscription of Keśideva, Śaka 1162," *ABORI*, XXIII, pp. 98-102 (The inscription is of the Śilāhāra Keśideva, styled here Mahārājādhirāja and Koṅkaṇa Cakravarti. It records a grant of the village of Brahmapuri, *i.e.*, Caudharapada, near Lonad in the Bhiwandi taluka of the Thana district).—**Dnyani, R. G.**, "Navasarini Juma Masjid valo Śilālekha," *Trm*, VII, pp. 256-258 (In Gujarati. A Stone inscription from the Juma Masjid at Navasari. Records foundation of a fort in Muhammad Tughluq's reign on 10th Jilhaj 739 H.).—**Dvivedi, M.**, "Dhavaldhara-nābe Śilālekha," *Trm*, VI, pp. 515-518 (In Gujarati: Two stone inscriptions from Dhavaldhara).
896. —**Ghosh, A.**, "A Buddhist Tract in a stone inscription in the Cuttack Museum," *EI*, XXVI, pp. 171-174 (The text of the inscription is a quotation of some *dhāraṇī* followed by a discourse on the virtues of the *dhāraṇī*).—**Ghoshal, R. K.**, "A Note on the Balasore Plate of Bhānu(datta)," *EI*, XXVI, pp. 239-240 (Belongs to Bhānudatta already known from the Sōrō inscription.

- The chiefs of the Sōrō plates ruled over a severely circumscribed area. Sōrō is the Balasore district of Orissa).—**Ghoshal, R. K.**, "Tekkali Plates of Anantavarman, Ganga year 358", *EI*, XXVI, pp. 174-177 (Records the gift of a village (sinicaraha) to a Brahman by king Anantavarman, son of Mahārāja Devendravarman of the Ganga *kula*. The writer of the inscription was Sāmanta
899. **Matṣirī**).—**Goswami, S. C.**, "Land Grant to the Temple of Umānanda at Gauhati by Badshah Ghazi Aurangzeb Salar Khan (Illus.)," *JARS*, IX, pp. 1-12 (Great historical interest attaches to this unique document. Aurangzeb is generally known as an orthodox and even fanatical Sunni. "But the language in which this document is couched and the injunction that Sudāman and his son should engage themselves 'in prayer for the continuance of the kingdom' are proof of a sincerity and toleration in faith which, I think, we should learn to associate from now on with the great name of the Emperor Aurangzeb").—**Jain, Babu Kamataprashada**, "Uttar Karnāṭaka aur Kolhāpur Rājya ke kuch Śilālekha", *JSB*, IX, pp. 52-56; 76-80 (In Hindi: An account of Prof. K. J. Kundangar's studies of inscriptions in Northern Karnataka with special reference to the Jaina religion).
901. —**Jois, H. Srinivasa**, "Notes: Stone Inscriptions of Sāntēśvara Basti at Hoḷālkere, Hero stone at Lokadoḷalu and Hero stone at Maṭṭigaṭṭa," *QJMS*, XXXIII, p. 248 (Correct date of the first is Ś.S. 1256 or A.D. 1334 and not as published in *EC*, XI, Hk, 2. The date of the second is c 1281 A.D.).—**Kakati, B.**, "Place and Personal Names in the Early Land Grants of Assam," *MIA*, IV, pp. 388-394 (Occurring in Pandit Padbhanabha Bhattacharya's *Kāmarūpa Śāsanāvali*, wherein are published the copper-plate inscriptions of the early Hindu kings of Assam).—**Kamalapur, N. Ś.**, "List of Copper-plates in the Museum" (of the Karnataka Research Society), *KHR*, VI, Appendix B, p. 19 (of the Gangas, Rāstrakūṭas, Cālukyas of Kalyani and Vijayanagara—10 in all).
904. —**Kapadia, H. R.**, "Gujerāt ane Lipi Kadambaka—Lekhana Sāhitya tathā akṣar-śikṣaṇa," *Trm*, VI, pp. 533-540 (In Gujarati: Gujarat and the Kadambaka script, literature and palaeography).—**Kavi, M. Ramakrishna**, "Venkaṭādri's Grant to the Son of Doḍḍachārya (1524 Ś.S. 1602 A.D.)," *JSVOI*, III, pp. 117-124 (The donor was Venkaṭādri, son of Turumalanāyaka, who was ruling at Chandra-giri).—**'Kokil' (Muhammad Umar)**, "15mi Sadi purvenā Gujar-ātnā Arabi, Phārsi Śilālekho," *Trm*, VII, pp. 256-288 (In Gujarati: Stone inscriptions in Arabic and Persian in Gujarat before the 15th century).—**Lakshminarayan, V.**, "A Passage in the Allahabad Pillar Inscription of Samudragupta and its significance," *JAS*, XIII, pp. 141-144 (ll. 23-24 taken to mean that subordinate allies who begged to be allowed to retain their territories were reinstated by the issue of charters with garuḍa symbols—*garutmadanka* is an adjective to śāsana).—**Mirashi, V. V.**, "Dōn-gargaon Stone Inscription of the time of Jagaddēva; Saka 1034,"

- EI*, XXVI, pp. 177-185 (Dōngargaon, a village in the Yeotmal district of Berar. The inscription belongs to the reign of the Paramāra prince Jagaddēva. The date is given as full-moon *tithi* of *Caitra* in Ś. S. 1034, i.e. Friday, 15th March 1112. This is the only recorded date in the reign of Jagaddēva).—**Mirashi, V. V.**, "Kothuraka Grant of Pravarasena II," *EI*, XXVI, pp. 155-161 (The object is to record the grant of Kothuraka, a village, by Pravarasena of the Vākāṭaka dynasty to a Brāhman celibate. It is dated in the bright fortnight of Āśvina in the 2nd regnal year. The *dūtaka* was Cakradeva and the scribe Nāgavarman see No. 910).—**Mirashi, V. V., & Mahajan, D. B.**, "Basim Plates of Vākāṭaka Vindhyaśakti," *EI*, XXVI, pp. 145-155 (The plates are dated in the 37th year evidently of the donor, on the 4th day of the first fortnight of Hemanta, and were written by the *Senāpati* Vanhu (Viṣṇu).
910. They give the genealogy of the donor. See No. 924).—**Mirashi, V. V.**, "Vākāṭakanṛpati Dvitiya Pravarasena yachā Jāmba Yethil Tāmrapaṭa," *BISMQ*, XXIII, pp. 11-16 (In Marathi. The copper-plate was found at Jāmb, a village in the Henganaghat taluka. The text is in box-headed characters, the language being Sanskrit. The donor is Paravarasena II of the Vākāṭaka family, and the grant was made to a Brahman in the second year of his reign on the second day of the bright fortnight of Āśvija. The writer is Nāgavarman and the *dūtaka* is Cakradeva. The village granted was Kottūraka. See No. 909).—**Misra, N. N.**, "Four Copper-plate grants of the Chand Rajas of Kumaon," *JUPHS*, XV, II, pp. 53-69 (The rulers are Dharma Cand, Bhārati Cand, Bhīṣma Cand; the characters of the plates are Nāgarī, the language kumaoni, and they are helpful in fixing the Cand chronology).
912. —**Ojha, Gaurishankar H.**, "The Nānānā Grant of Caulukya King Kumārapāladeva of Gujerat dated Vikrama Saṃvat 1212," *ABORI*, XXIII, pp. 314-318 (A copper-plate inscription in Sanskrit referring itself to the reign of Paramabhaṭṭāraka Mahārājādhirāja Parameśvara Śrī Kumārapāladeva. It records the grant of one *dramma* per day from the customs-house of Nādūla (Nadol) to the temple of Lakṣṇeśvara on Monday, the fifth day of the bright half of Śrāvaṇa (Kārtikādi) Vikrama Saṃvat 1212, corresponding to 24th July 1156. The grant was written by Mahādeva, son of Lakṣmaṇa of the Gauda Kāyastha family, the Mahā-Akṣa-Paṭalika (the Chief Registrar). The *dūtaka* is the Mahāsandhivigrahika Śrī Delana. Nadol is in the Goḍavāḍa district of the Jodhpur State).—**"Pahila jnata Marathi Silalekha."** *MSP*, XV, pp. 267-272 (In Marathi. First known Marathi Rock Inscription: on the left side of the feet of the Gomateśvar at Shravana Belgola—1000 years old).—**Puri, Baij Nath**, "New light on the Mānkiālī Inscription of King Kanīṣka," *QJMS*, XXXII, pp. 265-269 (Re-interprets the term 'Guśānavasa samvardhaka' as meaning 'increaser of the Kuśān race').—**Ramanatha Ayyar, A. S.**, "Two Records of Parāntaka I from Takkolam,"

- EI*, XXVI, 230-235 (The records are dated in the 31st year of the Cōla King Parāntaka I 907-953 A.D. and they register two gifts by his daughter Viramadēviyār, the queen of Govinda-Vallavarāiyyar for the perpetual burning of a lamp in the temple at Tak-kolam).—Sarma, L. P. Pandeya, "Date of Narasiṃghanāth Inscription," *JAHs*, XIII, pp. 57-60 ('As the details agree in every respect the date of the Narasiṃghanāth inscription cannot be other than 17th March 1413, Caitra Pūrṇima of the Vikrama Saṃvat 1470').—Sarma, Pandit M. Somasekhara, "A Study of the Copper-plate Grants of the Early Gangas of Kalinga," *JAHs*, XIII, pp. 93-108 (Studies the many differences found in the drafting of these grants, differences which admit of their classification into two groups).—Sastri, K. A. Nilakanta, "An Inscribed Pot-sherd from Arikamedu," *JMU*, XIV, pp. 1-4 (The record comprises nine letters in Brahmi which may be dated palaeographically about 100 B.C.).—Shahidullah, Muhammad, "Prakrit Inscriptions of the Kings of Andhradesa," *JAHs*, XIII, pp. 137-140 (Reproduces the text of the inscription of Vijaya Devavarman of the Śālaṅkāyana family which ruled over the Āndhra country from 300 to 450 A.D.).—Sharma, Dasharatha, "An Important Verse from the Sanjan Plates of Amoghavarśa I," *JIH*, XXI, pp. 237-238 (The verse compares him and Candragupta II as donors. The present writer gives a rendering of this verse which he thinks is an improvement on that of Jagannath in *JIH*, XVIII, p. 248).—Sharma, Dasharatha, "Narhad Inscription of Vighararāja IV, v. 1218," *ABORI*, XXIII, p. 482 (Bhandarkar refers to three inscriptions of the well-known Cāhamana ruler. The present author publishes a new inscription of this ruler bearing the above date).—Shastri, S. Srikantha, "Hieroglyphic 'Hittite' and Proto-Indic Scripts," *BV*, IV, I, pp. 1-17 (A critical examination of Bedrich Hrozný's claim to have found the clues to the Indic script).—Sircar, Dinesh Chandra, "A Note on the Basim Copper-plate inscription of Vākātaka Vindhyaśakti II," *IC*, VIII, pp. 394-396 (Holds that Vindhyaśakti of the present plates was the great-grandson of Vindhyaśakti, the founder of the family. He differs from Prof. Mirashi in his interpretation of dharmma mahārāja used in this inscription, and contends that the opinion that their original home is the south is based upon wrong premises. See No. 910).—Sircar Dinesh Chandra, "A Note on the Goa Copper-plate inscription of King Candravarman," *ABORI*, XXIII, pp. 510-514 (The inscription was originally published by M. G. Dikshit in *NIA*, IV, pp. 181-184. The present writer holds that while Mr. Dikshit is right in ascribing the inscription to the fifth century, his argument for the suggestion that Candravarman belonged to the Kadamba family is not convincing. He also suggests certain emendations in the text).—Sircar, Dinesh Chandra, "A Note on the Mathurā Inscription of Candragupta II," *IHQ*, XVIII, pp. 271-275 (Differs from Dr. Bhandarkar in his interpretation of the record

- in *EI*, XXI, p. 1 ff. Holds that it is dated in the fifth year of Candragupta, 380 A.D., and records other differences of opinion).—Sircar, Dinesh Chandra, "Pārimda in the inscriptions of Aśoka," *IC*, VIII, pp. 399-400 (Examines the philological objections to see if the Pārimdas or Pālimdas can really be identified with the Pulindas or Paulindas traditionally associated with the Āndhras, and concludes that the identification is plausible).

NUMISMATICS

928. **Catalogue of Gold coins in the custody of the Government of Travancore.** Trivandrum, Department of Archaeology, 1942.
929. —Agarwal, J. K., "A Chhattra Type Coin of Chandragupta II," *JNSI*, IV, pp. 59-60 (It is a new variety of class II of that type. Its chief interest lies in the offering which the king is casting on the altar. Usually it is incense, but in the present specimen it looks like a pearl necklace or a garland of small round beads).—Agrawala, V. S., "The old Names of Suneta and Sudavapa," *JNSI*, IV, pp. 47-48 (Identified with Sunetra and Udvapa of Pāṇini).
930. —Agrawala, V. S., "Coins from Rohtoyya and Ahichchatra," *JUPHS*, XV, I, pp. 112-114 (Ancient copper coins of the Mitra dynasty of Pañchāla frequently found at Rohtoyya and Ahichchatra: a copper coin of the Kuṣāṇa Emperor showing Śiva on his bull on the reverse; 6 coins bearing the legend *Achya* (mentioned in the Allahabad praśasti) in Brahmi of the 4th century A.D., on the obverse and a wheel on the reverse, therefore contemporaneous with Samudragupta; an Indo-Sassanian coin of base metal with 'Śri' on obverse and a crude imitation of fire altar on the reverse).—Agrawala, V. S., & Agarwal, J. K., "A Rama-Sita Silver Half-Rupree of Akbar (Illust.)," *JNSI*, IV, pp. 69-70. (The gold coin of Rama-Sita is a rare Mughal coin; in silver it is unique. The substitution of the dialectical form *Siya* for *Sita* is also worthy of note).—Agrawala, V. S., "A Silver Nisar of Shah-jahan," *JNSI*, IV, pp. 71-72 (The coin is remarkable for two reasons: it is of full size being .94" in diameter, and it approximates to the heaviest weight standard (88 grs.) in this class of coins. *Nisar* is a technical word for largesse).—Altekar, A. S., "A Coin of Madavika, a new king or people (Pl. II, I)," *JNSI*, IV, pp. 21-22 (The legend *Madavika* refers either to a person or a people or a tribe or a republic. The grouping of the symbols suggests that it was issued somewhere in Eran-Kauśāmbi c 200 B.C.).—Altekar, A. S., "A Coin of Vangapāla, a King of Ahichchatra (Pl. II, I)," *JNSI*, IV, pp. 19-20 (Ahichchatra is modern Ramnagar. Vangapāla ruled during 2nd century B.C.).—Altekar, A. S., "Further New Coins from Kausambi (Pl. XII, I)," *JNSI*, IV, pp. 133-145 (New Kings brought to light by these coins are Pothamitra, (Sa)tamitra, Sarpamitra, Navika, Puṣvaśri and Agarāja. Then there are coins of kings already known).—Altekar, A. S., "Notes

- on some Pañchāla Coins (Pl. I, 18-19)," *JNSI*, IV, pp. 17-18
938. (Of a new king Yajnapāla).—**Altekar, A. S.**, "New Kings and interesting Coin-Types from Kausambi—Section A, Coins of Nine New Kings, pp. 2-12 (Pl. I, 1-13); Section B, Some interesting Coin Types, pp. 12-16 (Pl. I, 14-17)," *JNSI*, IV, pp. 1-16 (The new kings are Varaghoṣa, Rādhāmītra, Suramītra, Prajāpatimītra, Rājāmītra, Rājānīmītra, Śatamāgha, Vijayamāgha. Among the interesting coins are those counterstruck with Nandipada and those with Nandipada and tree with railing).—**Altekar, A. S.**, "Some interesting uninscribed Coins (Pl. II, 10-16)," *JNSI*, IV, pp. 29-32.—**Altekar, A. S.**, "Some interesting Mediaeval Coins (Pl. II, 17-19)," *JNSI*, IV, pp. 33-36 (Coinage of the Candella and other dynasties. A copper ardha-dramma of the candella Jayavarman, a copper coin of Malayavarman of the dynasty ruling at Narwar, and a coin of Ratnadeva of the Cedi family).—**Altekar, A. S.**, "Some interesting Śātavāhana Coins (Pl. II, 4-9)," *JNSI*, IV, pp. 25-28 (Elephant type of coins of Śrī Śātakarni, i) square, ii) rectangular iii) with numerous symbols, and iv) round, v) square coin of the lion type, and vi) of the homo type).—**Altekar, A. S.**, "Two Coins of Ājadatta, A New King of Central India," *JNSI*, IV pp. 23-24 (This king is so far altogether unknown. The palaeography of the coin suggests that he belonged to the 1st century B. C. or A. D. The coin is fully described).—**Chatterjee, N.**, "Hindu Influence on Muslim Coins," *PB*, XLVII, pp. 177-180 (Points out among other features the use of the Hindu honorific 'Śrī' before the names of the Sultans).—**Dayal, P.**, "Presidential Address of the Numismatic Society of India for 1941," *JUPHS*, XV, I, pp. 1-11 (Gives a survey of numismatic writings).—**Gupta, Parmeshwari Lal**, "Identification of Agacha on Agroha Coins," *JNSI*, IV, pp. 49-54 (Agacha is the Prakrit form of Sanskrit Agreya, a republic or tribe).—**Haughton, H. L.**, "The Bajaur Hoard of 1942," *JNSI*, IV, p. 61 (Indo-Greek coins. The larger hoard consists of some 800-1,000 hemidrachms of Menander, Apollodotus, Antimachos, Nikephoros and a few of Zoilos).—**Haughton, H. L.**, "Some Rare Indo-Greek Hemidrachms from North Western Frontier (Pl. XIII)," *JNSI*, IV, pp. 146-147 (Of Menander, Epander, Agot-hokleia and Strato, Apollophanes, Polyxenos and Philoxenos).—**Kamalapur, N. S.**, "Classified List of Coins," *KHR*, VI, Appendix D (c), p. 19 (464 coins in the possession of the Karnataka Research Society).—**Khare, G. H.**, "Some Coins of the Peshwas," *JNSI*, IV, pp. 73-78 (In the first part the author describes some of these coins with the Shāh Ālam legend, showing that the Peshwas acknowledged the Mughal supremacy at least in theory. In the second part he describes a find of Peshwai rupees which fall into three categories : Chandor rupees, Sri Sikka rupees, Ankushi rupees).—**Lazarus, G.**, "Notes on Tippu's Khaliqabad Coins and the mint," *QJMS*, XXXII, pp. 444-445 (Khaliqabad is the name given

- by Tippu to Dindigal, where he established one of his mints. The Khaliquabad coins unlike those of other mints are rude and rough and contain many mistakes in date and legend owing to the fact that the Hindu die cutters were ignorant of Arabic numerals and characters).—**Mirashi, V. V.**, "Some old Coins Re-discussed," *IHQ*, XVIII, pp. 71-74 (i) The coins of Virasimha; ii) the coins of Vatsadāman. The first refers to a coin which Vincent Smith read as that of Virasimharāma. This was clearly a mistake in decipherment. The coin is that of Virasimha of the Kacchapaghāta dynasty of Nalapura. In the second category are described the coins of Vatsadāman of the Sūrasena dynasty, feudatory of the Pratihāras of Kanauj. These coins are interesting in that they furnish a proto-type of Bhoja's *Ādivarāha drammas*).—**Pai, M. Govind**, "The Vīlivāyakuras and Sivalakura of the Kolhapur coins," *ABORI*, XXIII, pp. 319-329 (They seem to have been kumāras or princes, and though the words appear bizarre they are undoubtedly Prakrit words).—**Sharma, L. R. P.**, "A Note on the Hanuman Type Copper Coins of Pṛthvideva and Jajalladeva of Mahakosala," *IHQ*, XVIII, pp. 375-378 (The Haihaya Hanuman type is not an imitation of the same type of Cāndella coins).
954. —**Shere, S. A.**, "Kings of the Jaunpur Dynasty and their coinage," *JBORS*, XXVIII, pp. 285-295 (A hoard of fifty coins found at Pipardar, a village in Palamar district in Bihar. They belong to the reigns of the four out of the six kings of the Sharqui dynasty of Jaunpur and date between A. H. 827 and 863).—**Singhal, C. R.**, "A Hoard of 3877 Billion Coins of the Sultans of Delhi (Pl. VI)," *JNSI*, IV, pp. 63-66 (Of three Sultans—Balban, Alauddin Khalji, and Ghiyāsuddin Tughlaq—found at Nasik).—**Singhal, C. R.**, "A Unique Silver Coin of Sikandar Shah of Gujerat," *JNSI*, IV, pp. 151-153 (The coin is dated 932 H or 1525 A. D. Weight and size 209.5 gr. and .9" respectively).—**Sircar, Dinash Chandra**, "A Note on Six Senāpati Coins found at Rairh," *JNSI*, IV, pp. 148-149 (Disputes the reading of the legend by Dr. Puri, which, he contends, is not senāpati but senāpatīśa).—**Sohoni, S. V.**, "A Note on Audumbara Temple Coins," *JNSI*, IV, pp. 55-57 (Makes the ingenious suggestion that the structure on the Audumbara coins is a Śiva temple).—**Tarapore, P. S.**, "A rare Coin of Ghyasuddin Tahamtan Shah," *JNSI*, IV, pp. 67-68 (A rejoinder to C. R. Singhal, who maintains that the reading of the legend on a particular coin—Tahamtan Shah—should be 'Bahaman Shah.' The present numismatic evidence has brought to light a title of Ghiyāsuddin which historians like Firishṭa failed to mention, viz., Tahamtan Shah).—**Tarapore, P. S.**, "Some Rare South Indian Coins," *JNSI*, IV, p. 150 (A silver coin with the figure of *yālī* or lion on the obverse and an undeciphered Nāgari legend on the reverse, a Cōla copper coin, and a unique specimen of a copper coin of about the 14th century A.D. representing on the obverse a male and female figures riding on a horse, and the reverse

961. having a Nāgari legend).—Unwala, J. M., "Hephthalite Coins with Pahlavi Legends (Pls. III, IV, V)," *JNSI*, IV, pp. 37-46 (There are 8 classes of Hephthalite coins with Pahlavi legends : 1st with NPKI, NAPKI or NIPKI MLKA, 2nd with DRC or DRZ, 3rd with the Indian name *Śrī Yādevi Māna Śrī*, 4th class similarly with *Vasu Vangāra* or *Candāra*, 5th class consisting of the coins of Shah Tigin who calls himself Tigin Xvarāsān Sāh, 6th class consisting of the Indian name Vasu Deva, 7th consisting of a unique coin of a certain P N DU R with Pahlavi Hephthalite and Indian legends attributed by de Morgan to Dhārsiya, son of Chach, and the 8th class distinguished by silver drachms with Pahlavi, Hephthalite and Arabic legends struck by two Arab governors of Khurasan).—Walsh, E. H. C., "A Comparative Study of the Patraha (Purnea) Hoard of silver," *JNSI*, IV, pp. 81-132 (Under the following heads : Nature and its contents, older coins, later coins).

ANTHROPOLOGY

963. Bachmann, Hedwig, *On the Soul of the Indian Woman, As reflected in the Folklore of the Konkan*. Translation from the German *Von der Seele der Indischen Frau* by Mrs. Shilavati Ketkar, LL.A. (Hons.).
964. Vol. I. Bastora, Tipografia Rangel, 1942.—Elwin, Verrier, *The Agaria*. With a foreword by Sarat Chandra Roy. Oxford University Press, 1942, XXXV, 292 pp. Rev. in *NR*, XVII, pp. 318-320 by S. Fuchs : "A sketch of the 'great crisis' in the life of the Agaria : birth, marriage and death (in the last chapter : Decay)".
965. —Essays in Anthropology, Presented to Rai Bahadur Sarat Chandra Roy. Edited by J. P. Mills, K. P. Chattopadhyaya, B. S. Guha, D. W. Mazumdar, A. Aiyappan. Lucknow, Maxwell & Co., Rev. in *MII*, XXII, pp. 177-180 : "The Editors are to be congratulated on securing the contributions of many well-known scholars... which make this volume a very useful publication." Contents : Mills, "Some recent Contact Problems in Khasi Hills".—Mandelbaum, "Basic Concepts in Anthropology".—Sen Gupta, "Psychological Interpretation of Culture Traits".—Aiyappan, "Theories of Culture Change and Culture Contact".—Macfarlane, "The New Systematics and Anthropology".—Rau & Ayer, "Anthropological Studies of South Indian Brains".—Kurulkar, "Abdominal Bulge in Health (Males)".—Elwin, "Primitive Ideas of Menstruation and the Climacteric in the East Central Provinces of India".—Von Furer-Haimendorf, "Religion and Ethics among the Kongak Nagas and other Indian Tribes".—Shah, "Non-Hindu Elements in the Culture of the Bhils of Gujerat".—Archer, "The Women's Hunt".—Fuchs, "Clan-God Myths and Worship among the Nimar Balahis".—Karve, "Some Studies in the Making of Culture pattern".
966. —Koppers, W., *Monuments to the Dead of the Bhils and other Primitive Tribes in Central India*. Vol. VI.

- Citta Del Vaticana, *Annali Lateranensi*, 1942, 90 pp., 61 illustrations. Rev. in *MII*, XXIV, pp. 205-206 by P. G. Shah : "Dr. Koppers spent over one year in scientific research among the aboriginal tribes of Central India during 1939. He spent three months among the Bhils on the Vindhya and Satpura mountains, two months among the Korkus and Nahals of Chikalda in Berar, and one month among the Gonds and Bagais in the Maikal range in the Central Provinces. His well-documented and well-illustrated monograph will occupy a permanent place in Indian anthropological literature).—Vyayam, *Joran Kosha*, Parts I & II (In Gujarati). Edited by D. T. Majumdar. Baroda, Ramvijaya Printing Press, 1941-42, 448, 5, and 430, 5 pp. (Illus.). Rev. in *MR*, LXXIV, p. 224 : "Translations of Marathi books bearing identical names. . . they give in detail each phase of physical culture . . . from Vedic times up to the present day".—Agrawala, V. S., "Mahābhārata Notes—Prākāra-Vapra-Kuṇḍala," *ABORI*, XXIII, pp. 19-22 (Identification of Prākāra-Vapra-Kuṇḍala Earrings in the Virāṭaparva of the Mahābhārata).
967. —Archer, W. G., "Bibliography of Sarat Chandra Roy," *MII*, XXII, pp. 261-262 (In Chronological order from 1912 to 1939—7 books and 48 articles).—Balaratnam, L. K., "Games and Pastimes in Kerala," *MR*, LXXII, pp. 265-268 (Attempts a brief description of games played on festival occasions).—Balaratnam, L. K., "The Tiruvattirai festival of Malabar," *QJMS*, XXXIII, pp. 201-203 (A Nayar festival, which plays a prominent part in the social history of Malabar).—Barua, Birinchi Kumar, "Bihu and his probable Relation with Fire-Festivals," *JARS*, IX, pp. 73-77 (There are two theories regarding fire festivals, viz., solar theory and the purificatory theory. From the description of the *Bihu* given in this article the author concludes that in these festivals the fire is employed more as a creative than as a clearing agent...).
973. —Biswas, P. C., "On the Palmar Prints of the Bengalis," *JIAI*, II.
974. —Biswas, P. C., "Studies in the Heredity of Palmar Pattern," *JIAI*, II.
975. —Chaplin, Dorothea, "The Emblem of the Boar," *MII*, XXII, pp. 97-104 (Brité (Britannia), otherwise Alba, personifies the white island of Britain where Viṣṇu manifested himself as a White Boar !).—Chattopadhyay, K. P., "Kinship in the Vedic Period," *JIAI*, II.—Correia Afonso de Figueredo, Propercia, "O Significado dos Simbolos" *BIVG*, No. 55, pp. 1-56 (In Portuguese. The significance of Symbols).—Das Gupta, Charu Chandra, "The Boiled Rice and Vegetable Game," *MII*, XXII, pp. 254-257 (Describes a type of game called śāka-bhāta-khelā in Bengal, invented in the early 19th century. This game seems to symbolise the forward march of a pilgrim to the Buri Ganga).
979. —Das Gupta, Charu Chandra, "A few types of sedentary games prevalent in the Khasi and Jaintia Hills District in Assam," *JRASBL*, VIII, pp. 1-155 (Four types of sedentary games : *Pam pait*, *Bam blang beh khla*, *Tule paid* and the fourth whose name cannot

980. be traced).—**Elwin, Verrier**, "Do we really want to keep them in a Zoo?", *IJSW*, II, pp. 438-448 (Explains why the policy of segregation advocated by him (See No. 340 above) is necessary to prevent the aborigines from being "exploited by callous subordinate forest officers, police and excise officers and others, and to enable them to become gradually adapted to the life of the outside world").
981. —**Elwin, Verrier**, "IV Ceremonial Cross-Dressing among the Murias of Bastar State," *MII*, XXII, pp. 163-173 (Describes the custom and accounts for it).—**Elwin, Verrier**, "A Note on 'The Faithful Dog as Security for a Debt,'" *JAOS*, LXII, p. 339.
982. —**Elwin, Verrier**, "The Hobby Horse and the Ecstatic Dance," *FL*, LIII, pp. 209-213 (The association of trance with the horse in Bastar as elsewhere in the world may be due to the dignity and beauty of the animal or to its swiftness, or possibly because it is regarded as a fertility symbol).—**Elwin, Verrier**, "Suicide among the Aborigines of Bastar," *MII*, XXII, pp. 207-232 (The author gives statistics of all cases of suicide, and then examines in detail 80 cases about which he was supplied with special information. The reasons for suicide are thus classified : some form of insanity, despair caused by excruciating pain or incurable disease, quarrel about work, an unhappy home, complications of a polygamous household, erotic motives, loneliness and bereavement, economic causes, fear of the outside world etc.).—**Emmeneau, M. B.**, "A further Note on 'The Faithful Dog as Security for a Debt,'" *JAOS*, LXII, pp. 341-342.
983. —**Fuchs, Stephen**, "Marriage Rites of the Bhils in the Nemiar District, C. P.," *MII*, XXII, pp. 105-139 (Description of marriage rites as related by two caste headmen. They are, the author concludes, an imitation of the Hindu marriage ceremonies and customs without realising their inner meaning and spirit).—**Fuchs, S.**, "Property concepts among the Nimar Balahis," *JBBRAS*, XVIII, pp. 79-89 (The author holds that the Nimar Balahis are a caste which still shows the original structure of primitive property concepts, though through long contact with Hinduism, they have adopted the latter's more complicated forms of property. He examines the property concepts of these people under the following heads : panchāyat property, kinship property, family property, individual property, mental products, and exchange of goods).—**Ganguli, Kalyan Kumar**, "Early Indian Jewellery," *IHQ*, XVIII, pp. 46-59 ; 110-127 (Deals with finds at Mohenjo-Daro and Harapaa).—**Ganguli, Kalyan Kumar**, "Jewellery in Ancient India," *JISOA*, X, pp. 140-149 (From Literary and archaeological sources).—**Gausdal, G.**, "The Khut system of the Santals," *JBORS*, XXVIII, pp. 431-439 (The Santals are divided into twelve paris or septs, and each sept is further sub-divided into several khuts. With a view to attract notice and start fresh research a list of these khuts is appended).
984. —**Guenon, Rene**, "Rites and Symbols," *JISOA*, IX, pp. 37-41 ("Rites and symbols fundamentally are only two aspects of a single

- reality and this is none other than the 'correspondence' which binds together all the degrees of universal existence in such a way that by its means our human state can enter into communication with the higher states of being").—Herrlich, Albert, "A contribution to the Anthropology of the Hindu Kush Kafirs," *JIAI*, 992.
993. II.—Hornell, James, "The Chank Shell Cult of India," *Antiquity*, XVI, pp. 113-133, 4 Plates and figs. (I—IV pl. Sinistral Chanks, and method of writing. Fig. 1: Forms of the Indian Chank, p. 115. Fig. 2: Ornamentation of lacquered bangle, p. 123. Fig. 3: Chank-bangle patterns, p. 125. Fig. 4: Gauntlet of Chank sections, p. 127. Fig. 5: Reconstruction of bangle fragments, p. 129. The article describes the various forms of this cult, which according to the author is Dravidian and pre-Vedic).—Hornell, James, 994. "The Indian Chank in Folklore and Religion," *FL*, LIII, pp. 113-125 (Describes the many sided contacts of the chank with Hindu life at birth, marriage, death and family worship).
995. —Khare, G. H., "Gamjifācha Khela va Tyāce Prakāra," *BISMQ*, 996. XXII, pp. 84-89 (In Marathi. Kinds of card play).—Lawrence, Margery, "The Practical Value of Social Anthropology," *JIAI*, 997. XII.—Macfarlane, Eileen W. E., "Notes on the Comparative Anthropology of the Christian Mukkan Women of Travancore," *JIAI*, 998. II.—Menon, C. Achyuta, "Two Harvest Festivals of Malabar," 999. *GBC*, pp. 489-490 (The *Nira* and the *Onam*).—Millar, R. T. S., "The Nose-Ring in the Old Testament," *NIA*, V, pp. 25-30 (Holds that nose-rings (*nazem*) were in use among the Hebrews several centuries before Christ, and thinks that the custom might have come to them from the ancestors, they had in common with other Semetic peoples).—Mishra, Binayak, "Chhau Festival at Baripada," *MC*, XI, pt. 3, pp. 19-21 (The celebrations take place on three consecutive nights of the closing days of the solar month *Caitra* or *Mina*. The festival is closely connected with *Bhagata* worship, a Śaiva cult, the devotees of which practise severe austerities such as walking on live coals).—Mitra, Kalipada, 1001. "Magic and Miracle in Jaina Literature," *JA*, VIII, pp. 9-24 ; 1002. 57-68 (Continued from Vol. VII, No. 2, p. 88).—Mukherjee, C. L., "Magic and Witch-craft among the Santals," *MC*, XI, pt. 4, pp. 11-13 (Magical practices—antidotes against drought, epidemics and evil eye, ideas of luck and witch-doctors).—Pranavananda, Swami, "Battle of the Kangdali," *IGJ*, XVII, pp. 62-66 (An account of the *Kangdali Festival* celebrated by the Bhotias, a people inhabiting the sub-Himalayan tracts between the Punjab and Nepal).—Roussos, Th., "Santal Marriage Customs," *NR*, XVI, 1004. pp. 148-159 (A brief sketch of Santal administration followed by a description of the marriage customs).—Sewell, R. B. S., "Freiherr von Eicksted and His Visit to the Andamans," *JIAI*, II. 1005. —Shejwalkar, T. S., "A Unique Maratha Marriage-Invitation to the Dead," *BDCRI*, IV, p. 80 (Issued by Ānandibai, the Queen Dowager of Śāhu II of Sātārā on the occasion of her son

- Pratāpasinha's marriage, and addressed to the late King Rāmarāje).
1007. —**Sitapati, G. V.**, "The Soras—Religion—Part I Magico-Religious phenomenon," *JAHs*, XIII, pp. 113-136 (Continued from Vol. XII, p. 207. The author describes in this part the relations between the Soras and the spirits and deities worshipped and propitiated by them. 'Almost every important item of the life of the Soras is associated with their magico-religious beliefs and practices').
1008. —**Thakkar, A. V.**, "Glimpses of our Aborigines," *MR*, LXXII, pp. 89-91 (A brief account of the Bhils of Mewar, the aborigines of Chota-Nagpur, the Nasik Koknis, the hill tribes of Savaras, the hillmen of Vizag hills, the Banda Prajas of Malkangiri and the Ho tribe of Singhbhum, and of the missionary and other agencies working for their uplift).—**Wadia, Sophia**, "The language of Symbols," *QJMS*, XXXIII, pp. 1-14 ('Look upon the whole of nature as upon a book of symbols or embodied ideas: the whole nature is living and it has three compartments: 1st the world of matter, 2nd the world of mind, and the 3rd the world of the spirit').

ETHNOLOGY

1010. **A. K. M.**, "Indian physical Anthropology and Raciology, Ramaprasad Chanda's Contribution," *SC*, VIII, pp. 201-208; 251-256; 292-295 (To Chanda history was pre-eminently a study of civilisation,—civilisation as created by different races of man, by their respective social and mental habits, thoughts and superstitions. Hence in his writings he made use of the data from various fields such as sociology, religion, festival customs, language and material culture. In this paper the present author examines Chanda's work from the point of view of Indian physical anthropology and raciology).—**Datta, Bhupendra Nath**, "The Ethnology of Central Asia," *MII*, XXII, pp. 243-253 (An understanding of the ethnology of Central Asia as a prerequisite to the understanding of the
1012. ethnology of India).—**Datta, B. H.**, "Racial Elements in Caste," *HR*, 1942, May-June (Indian Caste System is based on several economic groupings, and the theory, advanced by Risley, that in the Indian Caste System "the higher is the nasal index, the lower is the social status of the caste" is not supported by facts).—**Fuchs, Stephen**, "The Matriarchal Elements in the Ethnography of the Nimar Balahis," *NIA*, V, pp. 73-82; 107-114 (This article inspired by Ehrenfel's *Mother right in India* is a contribution to the study of matriarchal castes of India. It attempts to point out the matriarchal elements in the ethnography of a caste, which although
1014. it is Hindu at present, is doubtless of non-Aryan stock).—**Fuchs, Stephen**, "Racial Problem," *NR*, XV, pp. 9-28 (Discusses the question in all its aspects and points out that no fundamental differences separate the races either physically or mentally, and that excessive racialism and nationalism are based on an out-of-
1015. date racial doctrine).—**Krishna, M. A.**, "Races of India," *H-YJMU*,

- II, pp. 59-64 (Divides them into two categories major and minor, and these again into Indo-European, Proto-Australic, Negric, Mongolic, and builds up the racial history of India on this analysis).
1016. —Majumdar, D. N., "The Blood Groups of the Doms," *MII*, XXII, pp. 238-243 (The results when compared with other anthropometric data are expected to throw light on the racial affiliation of the tribe).
1017. —Mitra, A. K., & Chatterji, B. K., "Blood Group Distributions of the Bengalis and their Comparison with other Indian Races and Castes," *IC*, VIII, pp. 197-218 (Holds that Bengalis are distinct from the Mongoloids of the northern and north-eastern border lands. Seriologically they appear to be akin to the population of the Gangetic plains, distinguished by high percentages of B. which preponderate over A.).
1018. —Mitra, A. K., & Chatterji, B. K., "Dravidian—and Mon-Khmer-speakers or Australids? A Study in Variation," *IC*, VIII, pp. 329-368 (A critical examination of Macfarlane's and Sarkar's attempt at classifying a number of Indian aboriginal tribes into two Dravidian speaking races and another race of Mundari speakers. The authors hold that the anthropometric data used by these scholars was not reliable; their interpretation of the blood-group data was sometimes open to question, and that the attempt to explain the diversities of the blood-group distribution of the Anterior Indian aboriginal tribes by assuming a number of races is unqualified).
1019. —Sarkar, S. S., "Further Notes on the Classification of the Nasal Elevation Index," *JIAI*, II.
1020. —Stephen, P. L., "The Dravidians of Australia," *MR*, LXXI, pp. 163-165 (Emphasizes that the aborigines of Australia are more akin to the South Indian Aborigines than to those of the Egyptian or African Stock).

FOLKLORE

1021. Date, Y. R., & Karve, C. G., *Maharāṣṭra Vākṣampradāya Kōṣa*, Vol. I, A to Th., Poona, 1942, 667 pp (In Marathi. A Dictionary of Marathi Proverbs and colloquial sayings prevalent in Varhad, Gomantak, Konkan, Khandesh and other places together with their equivalents in Sanskrit, English, Hindi and Gujarati).
1022. —Shriff, I. G., *Hindi Folk-Songs*. Allahabad, 1942 (Collection of 15 folk-songs of the eastern district of U.P.).
1023. —Archer, W. G., "Bhojpuri Songs," *JBORS*, XXVIII, Pt. III, Appendix, pp. 1-48, Pt. IV, Appendix, pp. 49-92.
1024. —Archer, W. G. (Translated by), "Folk-Songs—Fourteen Uraon Marriage Poems, collected in Ranchi District, Chota Nagpur, 1936," *MII*, XXII, pp. 198-201.
1025. —Archer, W. G. (Translated by), "Folk-Songs—Nine Uraon Poems, for the Sarhul Festival, collected in Ranchi District, Chota Nagpur, 1936," *MII*, XXII, pp. 197-198.
1026. —Archer, W. G., "Seasonal Songs of the Patna District," *MII*, XXII, pp. 233-237 (These six poems are called *chaumasa*, cycle of song sung in the Rains covering the four months of the rainy season. The theme of the cycle is sexual frustration,

- a theme which almost all folk poetry in India connects with the Rains. This is for two reasons : i) There is a general gloom of the season which intensifies the need of a mate ; ii) the imagery of the season evokes through its symbolism sexual longing).
1027. —**Balaratnam, L. K.**, "Thuravoor Temple—An interesting Temple Legend," *JIH*, XXI, pp. 221-224 (Thuravoor has one of the most ancient temples of South India, dedicated to Śiva. The history of the temple is connected with anecdotes centring round the Pāṇḍya and Cōla regimes which were later united
 1028. under the famous Ceramān Perumāḷ).—**Bhagwat, Anasuya**, "Mahārāṣṭrāṇṭil Janapada Ovi," *MSP*, XV, pp. 15-27 ; 127-134, 241-256 ; 328-344 (In Marathi. Folk-songs of Mahārāṣṭra in the
 1029. Ovi verse).—**Bhagwat, A. R.**, "Maharashtrian Folk-songs on the Grind-Mill (Songs embodying sentiments)—II," *JUB*, X, IV, pp. 136-174 (Regarding wife's duties to her husband, her position *vis-a-vis* her husband's relations, and the various phases through
 1030. which a woman passes during her life).—**Bhagwat, Durga**, "Koṇ-kaṇāṇṭil Limbāci Gāṇi," *MSP*, XV, pp. 165-168 (In Marathi.
 1031. Limba Folk Songs from Konkan).—**Carvalho, Agostinho de**, "Sikhs, Bishnois e seus costumes," *BEAG*, I, pp. 206-211 (In
 1032. Portuguese. Sikhs and Vishnuites and their customs).—**Desai, Jehangir M.**, "The Deluge," *JCOI*, XXXV, pp. 58-70.—**Dube, S. C.**, "Chhattisgarhi Folk-Songs," *MR*, LXXII, pp. 351-352 (These songs give an idea of the life in rural Chattisgarh. Samples of Dadaria, Karma, Nachouri, Sua-Geet, Danda-Geet, and Marriage
 1034. Songs are here included).—**Elwin, Verrier**, "The Sago Palm in Bastar State," *JBBRAS*, XVIII, pp. 69-78 (It is a source of liquor to aborigines of Bastar. The author here gives various
 1035. legendary accounts of the origin of the palm).—**Elwin, Verrier, & Hivale, Shamrao** (Translated by), "Twenty Pardhan Love Songs, collected in the Maikal Hills, Central Provinces, 1930-1940,"
 1036. *MII*, XXII, pp. 201-206.—"**Hastamuktavali**," Edited by S. N. Chakravarty and D. Goswami," *JARS*, IX, pp. 52-56 ; 93-96.
 1037. —**Gregan, J.**, "A Thousand Tibetan Proverbs and Wise Sayings with short explanations of obscure phrases," *JRASBL*, VIII, pp. 157-276 (With English translation by Rev. Walter Asboe).—**Mitra, Sarat Chandra**, "Studies in Bird-myths. New Series VI on an Ancient Indian Apologue about the Birds who lost their liberty by quarrelling among themselves," *QJMS*, XXXII, pp. 310-311
 1039. (From the Pancatantra).—**Mitra, Sarat Chandra**, "Studies in plant-myths. New Series No. VI on an Ancient Greek Myth about the Metamorphosis of Philemon and Baucis into two sacred trees," *QJMS*, XXXII, pp. 421-422.—**Mitra, Sarat Chandra**, "Studies in Bird-Myths. New Series, No. VII, On an Ancient Indian Apologue about the Filial Affection of the Black Partridge and the Painted Partridge," *QJMS*, XXXIII, pp. 65-67 (An incident
 1041. on the battle-field of Kurksetra).—**Mitra, Sarat Chandra**, "Studies in plant-myths. New Series No. VII, on the Ancient Greek Myth

- about the Metamorphosis of the Youth named Narcissus into Narcissus flower," *QJMS*, XXXIII, pp. 204-206.—**Narayan J. S.**, "Khasi Folk-Lore," *NR*, XVI, pp. 449-455 (Tales about the religious beliefs of these people, belonging to the Indo-Chinese race inhabiting the hills called after their name in the Province of Assam).
1043. —**Narve, N. S.**, "Striyānchem Mahni," *MSP*, XV, pp. 34 ; 64;
1044. 383 (In Marathi. Women's Proverbs).—**Pradhan, G. R.**, "Folk-songs from Malwa," *JUB*, 1942, pp. 156-181 (Collected by the writer from the Malwa Harijans. It is not clear whether the magical interpretation given for each song is his own interpretation or of the Malwas themselves).—**Satyarthi, Devendra**, "Andhra Folk-Songs," *MR*, LXXI, pp. 442-448 (Some of them go back to the pre-historic age, and have all grown with the people's life. There are contemporary folk-songs too—all life-like, natural and unposed. Some of the latter are just work-chanties).—**Satyarthi, Devendra**, "Folk-Songs, Legends and Mysticism. I Man, the Tree and the Spinning-wheel," *AP*, XXIII, pp. 402-406 (These are his choicest gleanings from the Punjab country-side).
1047. —**Satyarthi, Devendra**, "Folk-Songs, Legends and Mysticism. II Death and Love," *AP*, XIII, pp. 455-458 (Folk-song in relation to the people's mystic conception of life).—**Satyarthi, Devendra**, "Folk-Songs, Legends and Mysticism. III The Men of the Heart," *AP*, XIII, pp. 513-518 (Illustrative of the pantheistic idea that God is everywhere and that everything is God).
1049. —**Satyarthi, Devendra**, "Folk-Songs, Legends and Mysticism. IV Creation Myths," *AP*, XIII, pp. 541-545.—**Satyarthi, Devendra**, "Punjabi Songs of Soldiers' Wives," *MR*, LXXII, pp. 41-45 (For centuries the sons of the Punjab have been called up for the defence of the country by the Government at Delhi or Lahore. The proverbs as well as the folk-poetry of the Punjab give us an inkling into the grave and brave soul of the old Punjab).—**Tampy, K. P. P.**, "Thullai," *MR*, LXXI, pp. 245-248 (Dramatic storytelling in Kerala, originated by the poet Kunchan Nambiyar, 1705-1770 A. D.).

GENEALOGY AND CHRONOLOGY

1052. **Ayyar, Ramanatha, A.S.**, "A Note on the dates of three Rāshtrakūṭa Kings," *EI*, XXVI, pp. 161-165.—**Battacharya, B.**, "Materials for a chronological study of the Tantras," *BRVRI*, X, pp. 77-91.
1054. —**Devasthali, G. V.**, "The Authorship of the Siddhānta-Muktāvali-Prakāśa and the upper Limit for the Date of Gaṅgārāma Jaḍin," *PO*, VII, pp. 187-193 (The Siddhānta-Muktāvali-Prakāśa begun by Mahādeva Bhāradvāja and completed by Dīnkara, probably his son. The latter was the maternal grandfather of Gaṅgārāma whose literary career is here placed between 1715 and 1750).—**Devasthali, G. V.**, "On the Probable Date of Śabara Svāmin," *ABORI*, XXIII, pp. 84-97 (Gives the date as

- not later than 100 B.C. Śābara-Svāmin is the earliest commentator on the M. S. of Jaimini).—Devasthali, G. V., "Gaṅgārāma Jaḍin," *JUB*, XI, II, pp. 84-88 (Author of the *Naukā*, a commentary on the *Rasa-taraṅgaṇī* of Bhānudatta, belongs to 18th century).
1057. —Devasthali, G. V., "Venidattaśarman and his *Rasika-Ranjani*," *NIA*, V, pp. 193-200 (Date of composition probably 1708 A.D.).
1058. —Ghosh, M., "The Date of Subandhu," *IHQ*, XVIII, pp. 337-374 (Roughly between 375 and 450 A.D.).—Gode, P. K., "A contemporary Manuscript of Bhanuji Dikṣita's *Vyākhyāśudhā* dated A.D. 1649 and Identification of his Patron Kīrtisimha of the Baghela Dynasty (between A.D., 1620 and 1660), *JUB*, XI, II, pp. 90-99 (Identifies Kīrtisimha with Fateh Singh, the founder of Sohawal State in Bhaghelkhand, Central India. The *Vyākhyāśudhā* is a commentary on the *Amarkaśā*).—Gode, P. K., "A Contemporary Manuscript of the Hastasañjivana—Bhāṣya of Meghavijayagaṇi, belonging to Raghunāth Mahādeva Ghāṭe—Between A. D. 1680 and 1700," *JĀ*, VIII, pp. 25-29.—Gode, P. K., "Date of Meghavijayagaṇi's Commentary on the Hastasañjivana—between A. D. 1680 and 1700," *BV*, III, II, pp. 126-130.—Gode, P. K., "Date of Rāmatīrtha Yati, the Author of a Commentary on the *Saṅkṣepaśārīraka*," *Bra ALB*, VI, II, pp. 107-110.—Gode, P. K., "Date of *Sabhyālaṃkaraṇa*, An Anthology by Govindajit—After A.D. 1656," *NIA*, IV, pp. 336-369.
1064. —Gode, P. K., "Ghanasyama and Govardhana," *GBC*, pp. 409-414 (Ghanasyama—poet minister of King Tukkoji (Tulja I) of Tanjore 1729-1735).—Gode, P. K., "The Identification of Goswami Nṛsimhāśrama of Dārā Shukoh's Sanskrit letter with Brahmendra Sarasvati of the Kavindra Chandrodaya. (Between A.D. 1658 and 1728)," *Bra. ALB*, VI, III, pp. 172-177.—Gode, P. K., "The Identification of Raghunātha, the protégé of Queen Dipabai of Tanjore and his contact with Saint Ramdas. Between A.D. 1648-1682." *JTSML*, III, pp. 1-12.—Gode, P. K., "Karpūriya Śivadatta and His Medical Treatises. Between A.D., 1625 and 1700," *PO*, VII, pp. 66-70.—Gode, P. K., "Kavi Kaushtubha, an Unknown work by Raghunātha Manohara and its Chronology—Between A.D. 1675 and 1700," *PO*, VII, pp. 157-164.—Gode, P. K., "Nilakantha Śukla, A Romantic and Pugnacious pupil of Bhaṭṭoji Dikṣita and his works. Between A.D. 1610 and 1670," *NIA*, V, pp. 177-183.—Gode, P. K., "Raghunath Mahādeva Ghāṭe—A Karhada Brahmin of the 17th century and his works between A.D. 1650 and 1700," *JTSML*, II, pp. 9-13.
1071. —Gopani, A. S., "Maheśvarasūri's *Jñānapañcamī Kathā*—A Study," *BV*, III, II, pp. 181-185 (Flourished not later than 1109 V. S. or 1429 A.D. The work is in Jaina Mahārāṣṭri Prākṛit and contains 10 stories purporting to show that persons observing the vow of Pañcamī on the fifth day of the bright half of Kārtika acquire various benefits).—Gore, N. A., "Mālatimādhava—Lughu-vivarāṇa by Pandit Dharānanda : his date and other works written

- by him," *ABORI*, XXIII, pp. 162-170 (Dharānanda may be said to have flourished between A.D. 1775 and 1850).—Gyani, S. D., "Date of the Purāṇas," *NIA*, V, pp. 131-135 (Four stages of Puranic development are traced—the Vamśa and Ākhyāna stage, B.C. 1200 to B.C. 1000; Bifurcation stage, B.C. 1000 to B.C. 600; Pañca lakṣana stage, B.C. 600 to A.D. 100; and Sectarian and Encyclopædic stage, A.D. 100 to A.D. 700).—Hasrat, Bikrama Jit, "Zeb-ul-Nisa Begam and Diwan-i-Makhfi," *VB*, VIII, III, pp. 48-64 (1638-1702, Diwan-i-Makhfi is here ascribed to Mullāh Makhfi of Rasht, a town in Gilan).—Husain, S. G., "The Majmūa-i-Rāy of Mir Muhammad Ṣālih Kashfi," *JBBRAS*, XVIII, pp. 32-68 (A Persian mystical poem. The poet held high posts at the Mughal Court. Died in 1651).—Jain, Kamta Prasad, "The Jaina Chronology," *JA*, VIII, pp. 30-35 (Jaina history from 573 B.C. to 321 B.C.).—Katre, S. L., "A Family of Learned Authors on Jyautiṣa. Correction of an Error in Aufrecht's C.C.," *PO*, VII, pp. 43-48 (In his astrological work the *Tājakaśārasūdhānidhi*, Nārāyaṇa speaks of his own contribution and those of two other members of his family Dadābhaṭṭa and Mādhava to one or other branch of Jyotiḥśāstra).—Katre, Sadashiva L., "Śāstratattvanirāyaṇa : the work and its Author," *NIA*, IV, pp. 397-413 (A metrical work in Sanskrit by Nilkaṇṭha Gore who composed it to defend the Hindu and to refute the Christian doctrines; and thereafter was himself converted to Christianity).—Katre, Sadashiva L., "Śivadāsa's Jyotiribandha : the work and its date," *NIA*, V, pp. 275-279 (A work on Jyotiśa and several allied subjects, A.D. 1500 may be fixed as the lower limit of its date, and 1400 A.D. as the upper limit).—Kedar, T. J., "A New Interpretation of a disputed Reference in Gārga Saṁhita," *NUJ*, No. 8, pp. 1-3 (The dispute is as to the correct interpretation of the term *saddvikapāncadvi* which defines the interval of time between the rule of Yudhiṣṭira and the beginning of the Śaka era. The expression as interpreted by the author means 1252 years—an interpretation, which clears the difficulty of dating the Śaka era from 78 A.D.).—"Krue," "Vividha—Vikrama Saṁvat," *NPP*, XLVI, pp. 367-375 (In Hindi. The importance of Vikrama Saṁvat in the history of India).—Mankad, D. R., "The Manvantara," *IHQ*, XVIII, pp. 208-210 (The Puranas take *Chaturyuga* or a ruling generation to be 40 years. Manvantara is the period that has elapsed between one king and another, or the whole length of a dynasty).—Mankad, D. R., "Manavantara—Caturyuga Method," *ABORI*, XXIII, pp. 271-290.—Mirashi, V. V., "A Note on the Date of the Somavamśi Kings of Southern Kosala," *EI*, XXVI, pp. 227-230 (The Pāṇḍava or Samavamśi kings flourished in Chhattisgarh in the sixth and seventh centuries A.D.).—Mookerjee, Dharendra Nath, "The contemporaneity of Samudragupta and Augustus Caesar of Rome," *ABORI*, XXII, pp. 264-271 ("The Guptas flourished in the first century B.C. of whom Samudragupta

- Parākrama 32 B.C. to A.D. 1 was contemporary of Augustus Caesar').—Mookerjee, Dharendra Nath, "The Genealogy and Chronology of the Early Imperial Guptas," *JIH*, XXI, pp. 34-56 (The author contends that the starting year of the Gupta era is 58 B.C. and therefore 'the Guptas began to rule in the first century B.C. and not from the 4th century A.D.' He feels that a case is made out that 319-320 A.D. fails in a number of Gupta dates and therefore the Gupta era cannot be 319-20 A.D. He identifies the Gupta with the Vikrama Samvat, and attempts to verify the Gupta dates on that basis. The Editor however observes: 'In regard to the whole subject the following points require to be settled: i) What are the Gupta dates which fail on the basis of 319-20 A.D., and for what reason? ii) What are the Gupta dates which agree with the starting point—319-20 A.D.? iii) Could all the dates containing astronomically verifiable dates be brought to agree with any other date for the beginning of the era? iv) Will that date satisfy the conditions of the known Gupta dates with verifiable details and without?').—Mookerjee, Dharendra Nath, "The Kṛta Era," *NIA*, V, pp. 229-234 (Kṛta or Mālava era is "identical with the epoch of Śree Harṣa era mentioned by Alberuni i.e., 458 B.C.').—Narahari, H. G., "Virupākṣavajvan: His works and probable Date," *Bra. ALB*, VI, IV, pp. 314-317 (1600 and 1800 A.D.).—Nath, Jagan, "The Haraha Inscription and the Epoch of the Gupta era," *NIA*, V, pp. 217-223 (A reply to Dharendra Nath Mookerjee's rejoinder in *NIA*, III, p. 437. The present author had contended that the Haraha inscription does not contain any information that can upset the epoch of the Gupta era as determined by Fleet. According to Mookerjee Jasana-varman and Yaśodharman were contemporaries, according to the other they were successor and predecessor).—Nath, Jagan, "Some Historical Illusions," *JIH*, XXI, pp. 155-172—(Chronology of the Guptas. An attempt at a detailed refutation of Mr. Dharendra Nath Mookerjee's views on the same).—Paruck, F. D. J., "Nahapāna and the Shaka Era," *ILQ*, XII, pp. 187-205 (The name which was generally accepted at a later date for the era used by them was derived not from the fact that it was originally founded by a Śaka King as is generally assumed, but from the fact that it became best known in Northern India as the era which was used for so long a period by the Śaka kings).—Patkar, M. M., "Śabdaratnāvalī, A Work on Sanskrit Lexicography by Mathureśa and the identification of his Patron Muśākhān," *PO*, VII, pp. 97-108 (Muśākhān (1600-1650 A.D.) belonged to the Diwan family of Bengal, a Muslim Dynasty).—Raghavan, V., "The Gunapatakā," *IHQ*, XVIII, pp. 166-7 (Earlier than 1200 according to Prof. P. K. Gode. The author thinks it ought to be considerably earlier than Bhoja c. 1010-1062 A.D.).—Raghavan, V., "Does Udayana Refer to Joindu?," *JĀ*, VIII, p. 8 (Udayana's date 984 A.D. gives a definite lower limit of the date of Joindu

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1234. —Ramakrishnan, V. G., "History as Propaganda," *IR*, XLIII, pp. 519-521 (The judicious historian who is always trying to put the case for both sides is generally the historian without a public. That is why some historians have not been ashamed to recommend a certain degree of bias as a necessary ingredient in history. But the most distorting of influences is patriotism).

VEDIC STUDIES

1238. (a) SAMHITAS : (i) *Texts* : Daivata—Samhita—Agni Devata ; Indra Devata ; and Marud Devata. Edited by Bhattacharya S. D. Satavalekar. Aundh, Svādhyāya, 1941-1942. Rev. *JUB*, XI, II, pp. 146-147 by H. D. Velankar.—Maitrayani Samhita Yajurvediya. Critically edited by Pandit Satavalekar. Aundh, 1942, 24, 568 pp.—*Rgveda Samhita*—VII Mandala only with Sayana's Commentary. Poona, 1942.—*Rgveda Samhita* with Sayana's Commentary. Vol. III (Mandalas 6-8). Poona, the Vaidika Samśodhana Maṇḍala, 1942, XVII, 64, 966 pp. Rev. in *PO*, VII, pp. 240-241 by R. D. Laddu : "Have rendered signal service to the cause of Oriental studies by their worthy undertaking of a revised *editio criticus* (sic) of the Rgveda with the excellent commentary of Sāyaṇācārya).—*Rk Samhita*, Part III, with Skandhasvami Bhasya and Venkatamadhava's Dipika. Edited by L. A.
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1243. Ravi Varma. Trivandrum, 1942.—**Vedaprakāśa**—Text with Marathi translation of Mādhyamdīna Vājaseniyisamhitā of the White Yajurveda. By Sridhar Sastri Pathak. Poona, 1942.
1244. ii) EXEGESIS : **Atharvavediya—Kauśikagrhya—Sūtra**. Text with Hindi translation by Thakur Udaiya Narayan Singh. Madhurpur, 1942, 7, 18, 263, 56 pp.—**Apte, V. M.**, "All About "Vrata" in the R̥gveda," *BDCRI*, III, pp. 407-488 (Discusses every passage in the R̥gveda in which the word occurs and proposes his own scheme of definitions of the word, a scheme which in his opinion throws new light on many a vrata).—**Bindra, Chandrajit S.**, "Aryan Culture and the Deity," *PB*, XLVII, pp. 374-377.—**Chakravarthy, G. N.**, "Poetry and Romanticism in the R̥gveda," *PO*, VII, pp. 49-65 (Shews that the R̥gveda embodies the ideals of Romanticism in the highest degree).
1248. —**Chaudhuri, J. B.**, "The Widow in the Vedic Ritual," *PB*, XLVII, pp. 79-81.—**Chaudhuri, Nani Madhab**, "Mother-goddess Conception in the Vedic Literature," *IC*, VIII, pp. 159-174 (Traces of mother-goddess worship in later Vedic literature are indicated in this instalment).—**Coomaraswamy, Ananda K.**, "Horse riding in the R̥gveda and Atharvaveda," *JAOS*, LXII, pp. 139-140.—**Coomaraswamy, Ananda K.**, "Ātmayajña: Self-Sacrifice," *H̥JAS*, VI, pp. 358-398.—**Dandekar, R. N.**, "Pūṣan, The Pastoral God of the Veda," *MIA*, V, pp. 49-66 (Three kinds of impact are perceptible in the Pūṣan mythology—a tribal impact, an impact of social character, finally a religious impact resulting in giving Pūṣan a place of honour in Vedic religion).—**De, S. K.**, "The Vedic and the Epic Kṛṣṇa," *IHQ*, XVII, pp. 297-301 (All that can be said without dogmatism is that there are the Vedic and Upaniṣadic Kṛṣṇas on the one hand, and the Epic and Purāṇic Kṛṣṇa, son of Vasudeva, on the other and the connecting link between them is missing).—**Dutt, K. Guru**, "Śakti in the Veda," *Tr*, XIV, pp. 173-177 (The concept of the Great Mother, though absent in the R̥gveda is 'ever present as an underlying motif or base').—**Gadgil, V. A.**, "Indra, the Representative of the Highest Physical Aspect of Nature," *ABORI*, XXIII, pp. 134-142 (Indra identified with Tejas).—**Garge, D. V.**, "The contribution of the Śabarabhāṣya to R̥gveda Exegesis; or the Treatment by Śabara of the R̥gveda-Passages cited in his Bhāṣya," *BDCRI*, III, pp. 531-546 (Seeks to ascertain the value of the Śabara Bhāṣya as a Mīmāṃsa-commentary on the R̥gveda).—**Ghoshal, U. N.**, "The gāthās and nārāśamsis, iti-hāsas and purāṇas of the Vedic literature," *IHQ*, XVIII, pp. 93-100 (Gāthās and Nārāśamsis mark an important stage in the development of Indian historical literature in that they refer to historical characters and incidents. Itihāsas and Purāṇas are hardly less important. We may freely translate them as 'legends of gods and heroes' and 'legends of origin' respectively).—**Ghoshal, U. N.**,

- "The Vamśa and Gotrapravara lists of Vedic Literature (A study in the beginnings of Indian historiography)," *IHQ*, XVIII, pp. 20-25 (Lists of Vedic teachers and their pupils and family genealogies. The latter in particular are intimately connected with the religious and social system of the Vedic Aryans).—**Karmarkar, A. P.**, "An early attempt of the Aryans against the Nāga Cult," *NIA*, V, pp. 184-189 (By the introduction of the Indra-Vṛtra myth).—**Karmarkar, A. P.**, "The Puruṣa Sūkta (R̥gveda x. 90) and the Mystic glorification of the human victim," *JBBRAS*, XVIII, pp. 91-93.—**Laddu, R. D.**, "On the Structure of Atharva-Veda III, 15," *PO*, VII, pp. 227-231 (It is a *paṇya-kāma* hymn or a hymn meant for success in trade and the writer here proposes a revised distribution and numbering of the stanzas).—**Narahari, H. G.**, "Designation of Hell in the R̥gveda and the Meaning of the word *Asat*," *IHQ*, XVIII, 158-165 (Seeks to refute Norman Brown's suggestion that by *Asat* the R̥gvedic Aryans meant the place of punishment for the wicked after death).—**Narahari, H. G.**, "Sūktabhājah and Havirbhājah," *BV*, III, II, pp. 131-139 (Classification of the Vedic gods under two heads : those that receive hymn (*sukta* or *stuti*) or praise and those that receive oblation (*havis*) or Soma).—**Narahari, H. G.**, "The Vedic Doctrine of the World's above," *ABORI*, XXIII, pp. 302-313 (The Vedic seers believed in a three-fold heaven : the lowest of Yama, the middle of Savitr or Surya, and the highest of Viṣṇu).—**Ojha, R.**, "The Indra-Vṛtra War and 'Serpent People,'" *JBORS*, XXVIII, pp. 55-64 (Mythical stories similar to that of the struggle between Indra and Vṛtra were common to the ancient people of Babylon, Egypt, Greece and Persia. They may be due to common origin or borrowing from pre-Aryan mythology. The same is true of serpent worship and serpent people).—**Patel, M.**, "Bhardvājas' Hymns to Agni," *BV*, III, II, pp. 191-200 (Four hymns have been rendered into English with notes).—**Pandey, Raj Bali**, "Atharvaveda Conception of the Motherland," *JBHU*, VI, pp. 193-204 (The motherland is invoked here as a goddess and the ideal is highly tinged with religious emotion and fervour).—**Seth, H. C.**, "Certain Vedic, Avestan and Greek traditions and the Age of the R̥gveda," *ABORI*, XXIII, pp. 451-464 (Both R̥gveda and the Avesta are in a large measure the product of the 6th century B.C.).—**Shamasastri, R.**, "Agni in the Vedas," *NIA*, V, pp. 90-93 (Agni, the planet mars, is the presiding deity of the cycle of 1,000 days. Its four horns and three legs occurring in a well-known verse are explained in terms of eclipses and nodal years).—**Shamasastri, R.**, "Daniel's Dream in the Vedas," *CR*, LXXXIV, pp. 214-220 (The arithmetical riddle in R.V. 1.164 is identical with the Biblical riddle in Ch. VIII of 'Daniel').—**Shamasastri R.**, "Danielmuniya Kanasu Vēda-dalli-ideye?", *JK*, XX, pp. 360-366 (In Kannada. Daniel's dream in the Veda).—**Shamasastri, R.**, "Indra and Ahalyā," *ABORI*, XXIII, pp. 480-481 (The

- story is supposed to be allegorical, and its astronomical significance is explained).—**Shamasastry, R.**, "The Panca-Janās," *PO*, VII, pp. 27-42 (Many of the stories in the Vedas and Purāṇas refer to various astronomical phenomena. Panca-Janās mentioned in
1274. Vedic literature are five minor planets).—**Shamasastry R.**, "Solstices and Equinoxes in the Vedas," *CR*, LXXXV, pp. 189-197 (While Gaṇapati is the deity of Solstices, Skanda, his
1275. brother, is the regent of equinoxes).—**Shamasastry, R.**, "Vedic Iconography," *JISOA*, X, pp. 74-93 (The Vedic 'deva' does not signify an impersonal or personal god in the modern sense of the word. It means a shining or luminous star subject to birth and death, *i.e.*, appearance and disappearance like the
1276. moon on days of full moon and new moon).—**Shamasastry, R.**, "Vāyu and Vṛṣākapi," *NIA*, V, pp. 213-216 (Vāyu who is said to be of seven kinds in the Vedic and classical Sanskrit literature is here identified with the moon who has seven phases in each quarter of a month, and an astronomical explanation is attempted
1277. of Vedic and epic incidents).—**Sitaraman, M. L.**, "The Role of Stobhas in Sāman Chant," *JTSM*, III, pp. 13-21 (Stobhas are not meaningless repetitions, but should be considered as carefully preserved musical relics of a distant past).—**Sitaramiah, S.**, "The Vedāṅgas and their Value," *QJMS*, XXXII, pp. 375-382 (Shows how helpful for a correct comprehension of the real meaning of Vedic hymns).—**Srivatsava**, "Woman in R̥gveda," *MR*,
1280. LXXI, pp. 82-83.—**Velankar, H. D.**, "Divodāsa Atithigva and other Atithigvas," *ABORI*, XXIII, pp. 657-668 (Mentioned in
1281. the R̥gvedic hymns).—**Velankar, H. D.**, "Family-hymns in the
1282. Family-Mandalas," *JBBRAS*, XVIII, pp. 1-22.—**Velankar, H. D.**, "Hymns to Indra by the Bharadvājas (R.V. VI, 17-47) (translated into English and briefly annotated.)" *JUB*, XI, II, pp.
1283. 55-72.—**Venkatasubbiah, A.**, "Vedic Studies—Section I. The Act of Truth in the R̥gveda. Section II. The root of Śvas, Śus," *JOR*, XIV, pp. 274-294.
1284. b) **BRAHMANAS : Aitareya Brahmana with the Sukhaprada of Sadguruśiṣya**. Edited by R. Anantakrishna Sastri. Vol. I,
1285. Adhyas 1-15. Trivandrum, 1942, XII, 3, 638 pp.—**Aitareya Brahmana**. With Marathi translation. By Srautacarya Dhundiraj
1286. Shastri Bapat, with numerous comments. 2 vols.—**Śatapatha Brahmana Madhyandinaśakhiyam Saptamaśchaturdaśakandanta : Dvitiyo Bhaga**. Edited by Pandit Vidyādhara and Vansidhar Shastri with a separate Alphabetical Index. Vol. II. Benares, 1942
1287. 24, 6, 15, 765-1529 pp.—**Karnik, H. R.**, "A Legend of Political Wisdom in the Śatapatha Brāhmaṇa (I-v-4-6-11)," *PO*, VII, pp. 217-226 (In which the gods over-reached their foes *viz.*, the
1288. *asuras* through a diplomatic foresight).—**Pillai, P. K. Narayana**, "Mantras cited by Pratikas in the Aitareya Brāhmaṇa and not traced to the R̥gveda," *BDCRI*, III, pp. 489-530.

1289. —**Sehgal, S. R.**, “Vedica : iti ha vijñāyate,” *NIA*, V, pp. 280-281 (Traceable to the Brāhmaṇas).
1290. (c) UPANISHADS : (See also No. 1220).—**Venkatanatha**, *Īśvāsyopaniṣad*—Bhāṣya. Critically edited with Introduction, Translation and Notes by Dr. K. C. Varadachari, M.A., Ph.D. and D. T. Tatacharya, Siromani, M. O. L.—(Sri Venkatesvara Oriental Series, No. 5), XXVI, 32, VIII, pp. *JSVOI*, III, supplements. (Sri Venkatanātha, the most important thinker of the Viśiṣṭādvaita school of Philosophy after Rāmānuja).—**Chatterjee, B. K.**, “Upanishads and Vedic Sacrifices,” *MR*, LXXI, pp. 174-176.

EPIC STUDIES

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1293. **Luzac**, 231 pp.—**Upakhyanamala**, a Garland of Stories selected from the Epics and the Puranas. Sanskrit Text condensed by A. U. Srinivasachariar with English translation by V. Narayanan. Madras, 1942.—**Dixit, V. V.**, “Relation of Epics to Brāhmaṇa Literature,” *PO*, VII, Nos. 1 & 2, Appendix (I), pp. 33-48 ; Nos. 3 & 4 pp. 49-64.—**Shamasastri, R.**, “The Indian Epics and the Planets,” *NIA*, V, pp. 135-143 (The epic heroes are sought to be identified with planets, and their exploits with the phenomena connected with conjunction, occultation, and opposition of planets in the course of their movements above their orbits).
1296. b) MAHABHARATA : (See also Nos. 968, 1130, 1141).—**Sukthankar, V. S.**, (Editor), *The Mahābhārata : Aranyaka Parvan*. Fascicules 11 & 12 (Vol. III & IV). Poona, Bhandarkar Oriental Research Institute, 1942, i-xliii, 1, 110 pp. Rev. in *IHQ*, XIX, pp. 85-87 by S. K. De : “It will remain as an illustrious monument of what Indian scholarship can achieve in this difficult sphere”.—**Agastya, Pandita**, “Bāla Bhāratam,” *JSS*, III, No. 12, pp. 111-123 (With the commentary of Śālva Timmayyah Daṇḍanātha).
1298. —**Desai, S. A.**, “Mahābhārātno Virāṭa Deśa,” *BPr*, LXXXIX, pp. 173-176 (In Gujarati. Opines that it could not have been either in Gujarat or in Bundlkhand, but somewhere near Mathura on the Southern bank of the Jamna).—**Gode, P. K.**, “Nilkanṭha Caturdhara, the Commentator of the Mahābhārata—his Genealogy and Descendants,” *ABORI*, XXIII, pp. 146-161.
1300. —**Keny, L. B.**, “Jesus Christ in Mahabharata,” *QJMS*, XXXIII, pp. 22-28 (Attempts to refute the identification proposed by M.M. Pandit Lachmidhar of Ṛṣi Aṇi-Māṇḍvya of the Mahābhārata with Jesus Christ, and concludes that they are two different personalities, of two different nations and literary works, and belonging to two absolutely different periods).—**Sastri, Subrah-**

- manya, "Introduction to Bālabhārata," *JSS*, IV, No. 13, pp. i-ii (In South India the Bālabhārata of Agastya Pandita is the work which is put into the hands of the beginners in Sanskrit. It is a poem in 20 cantos dealing in detail with the story of Mahābhārata. The author was patronized by king Pratāpa Rudra Deva of Wāran-gal 1292-1323 A.D.).—**Sastri Subrahmanya**, "Index to Bālabhārata," *JSS*, IV, No. 13, pp. 1-4.—**Sukthankar, V. S.**, "Epic Questions—II : Parvasaṁgraha Figures," *ABORI*, XXIII, pp. 549-558 (The figures must have been approximations merely. They are not 'ślokas' or stanzas, but 'granthas,' a grantha being a unit of measurement of written matter equal to 32 akṣaras).
1302. gal 1292-1323 A.D.).—**Sastri Subrahmanya**, "Index to Bālabhārata," *JSS*, IV, No. 13, pp. 1-4.—**Sukthankar, V. S.**, "Epic Questions—II : Parvasaṁgraha Figures," *ABORI*, XXIII, pp. 549-558 (The figures must have been approximations merely. They are not 'ślokas' or stanzas, but 'granthas,' a grantha being a unit of measurement of written matter equal to 32 akṣaras).
1303. gal 1292-1323 A.D.).—**Sastri Subrahmanya**, "Index to Bālabhārata," *JSS*, IV, No. 13, pp. 1-4.—**Sukthankar, V. S.**, "Epic Questions—II : Parvasaṁgraha Figures," *ABORI*, XXIII, pp. 549-558 (The figures must have been approximations merely. They are not 'ślokas' or stanzas, but 'granthas,' a grantha being a unit of measurement of written matter equal to 32 akṣaras).
1304. c) RAMAYANA : (See also No. 1227).—**Dharma, P. C.**, *Rāmāyaṇa*
1305. *Polity*. Benares, Women's College, 1942, IX, 100 pp.—**Menon, C. Narayan**, *An Approach to the Rāmāyaṇa*. Benares, S. C. Guha, 1942, VIII, 27, III, pp. Rev. in *JUB*, XII, II, pp. 101-102 by A. D. Pusalker : "The author regards that the Rāmāyaṇa represents a synthesis of the cults and cultures prevalent in different parts of India, and also as the first poem of Akhand Hindustan".—**Ramanivada**, *Rāghavīya of Rāmapānīvāda*. Edited with an English Introduction by L. A. Ravi Varma. Trivandrum, 1942, 30, 3, 181, 23 pp. (Mahākāvya in 20 cantos narrating the story of the Rāmāyaṇa).—**Satavalekar, S. D.**, *Srī Rāmāyaṇa Mahākāvya*. With Marathi translation and a critical survey. Vol. VI. *The Sundara-Kāṇḍa*. Aundh, Svadhyāya-Maṇḍala, 1942, 16, 542 pp. Rev. in *PO*, VII, pp. 246-247 by N. A. G. : "We strongly recommend this nicely got up edition to the notice of our readers".—**Aiyangar, K. V. Rangaswami**, "Govindarāja," *ABORI*, XXIII, pp. 32-54 (Learned exponent of the Rāmāyaṇa).
1309. —**Aiyar, R. Narayana**, "The Plot in Aranyakāṇḍa," *GBC*, pp. 465-474 (Plot for the abduction of Sita).—**Chouebe, Shambhunarayana**, "Mānas-Pāthabheda," *NPP*, XLVII, pp. 1-43 (In Hindi. On the Rāmāyaṇa).—**Chouebe, Shambhunarayana**, "Rāma-caritamānas ke Prācina khṣepaka," *NPP*, XLVI, pp. 223-240 (In Hindi. Rāmāyaṇa—Extracts).—**Iyer, K. B.**, "Yama Pwe or the Ramayana Play in Burma," *Tr.*, XIV, pp. 239-245.
1313. —**Krue**, "Cayana-Rāvaṇaki Lankāki Ṭhika sṭhiti," *NPP*, XLVI, pp. 241-42 (In Hindi. The condition of Lanka in the time of Rāvaṇa).—**Menon, C. Narayana**, "An Approach to the Rāmāyaṇa," *JBHU*, VI, pp. 80-103 (Vālmiki hints that the hero of his story is God).—**Narahari, H. G.**, "The Sitāsavyaṁvara: an Excerpt from the Mahānāṭaka," *QJMS*, XXXIII, pp. 62-64.
1316. —**Sastri, P. P. S.**, "Commentaries of the Rāmāyaṇa in the fifteenth, sixteenth and seventeenth centuries," *ABORI*, XXIII, pp. 413-414 (No fewer than ten commentaries were produced during the period).—**Singh, St. Nihal**, "Origins of the Ramayana (Illust.)," *IA*, 1942, pp. 18-22.—**Venabhaikṛta Ramayana**, *RR*, XX, No. 238, pp. 33-48 ; No. 240, pp. 49-54 ; No. 241, pp. 65-80 ; XXI,

No. 245, pp. 89-96. No. 247, pp. 97-104 (In Marathi. Rāmāyaṇa by Veṇābhāi).

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1322. Purāṇa).—Tadpatrikar, S. N., "Devi-Bhāgavata or Bhagavati-Purāṇa?," *ABORI*, XXIII, pp. 559-562 (Claims of the Devi Bhāgavata to be included among the eighteen major Purāṇas in the light of manuscript evidence).—Vaidya, M. V., "The Palace of Hiranyakaśipu," *ABORI*, XXIII, pp. 609-620 (Description of the Palace in the Purāṇas is borrowed directly from the Mahābhārata and assimilated by them).

CLASSICAL SANSKRIT

1324. a) GENERAL : Bhatta, G., *Introduction to Classical Sanskrit*. An Introductory treatise on the history of classical Sanskrit literature. Calcutta, 1942, 237, XXVII pp.—Tungar, N. V., *Saṃskṛta Bhaṇḍāra-Paricaya*. Poona, 1942, 16, 176 pp. (In Marathi. All about Sanskrit literature).—Aiyar, C. P. Ramaswami "Heritage of Indian Literature," *IR*, XLIII, pp. 225-228.—Divanji, P. C., "Śrī Māgha : Gujarāṭno ek mahāna Saṃskṛta Kavi," *JGRS*, IV, pp. 197-204 (In Gujarati. Author of *Śiṣupālavadha*, he was a native of Bhinmāl, and lived in the latter half of the 7th century).
1328. b) ALANKARA : Narendraprabha Suri, *Alaṃkāramohadadhī* : On Sanskrit Poetics composed by Narendraprabha Sūri at the request of Minister Vastupāla in 1226 A.D. Edited by L. B. Gandhi. Baroda, The Oriental Institute, 1942, 418 pp.—Raghavan, V., *Studies on some Concepts of the Alaṃkāra Śāstra*. Adyar, The Adyar Library, 1942. Rev. in *IHQ*, XIX, pp. 90-91, by C. Chakravarti: "Collection of papers published by the author in different journals".
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1333. Meaning," *NIA*, V, pp. 241-248.—**Raghavan, V.**, "The Works of
 1334. Abhinavagupta," *JOR*, XIV, pp. 318-328.—**Rao, U. Venkata-**
krishna, "Panditaraya—A poet-cum-critic of South India,"
AP, XIII, pp. 307-310 (Crown of all Alamkara writers).
 1335. —**Sudarsanacharya**, "Rasagangadhare Kaśchana Pradaṭṭaha-
 Mūlavayākhyānayorvirodheparāmarśa," *JVOI*, III, pp. 250-
 256 (Attempts to reconcile the apparent contradictions be-
 tween the *Rasagangādhara* and its commentary *Maramaprakāśa*).
 1336. —**Tatacharya, D. I.**, "Padapañkajam-Rupaka or Upama also?,"
JVOI, III, pp. 23-54 (Whether this compound is a mere *rūpaka*
 or also an *upama*).—**Varma, K. Goda**, "Different Authorship of
 1337. the Kārikā Grantha and the Vṛtti Grantha of Dhvanyāloka,"
NIA, V, pp. 265-272 (Internal evidence points to the conclusion
 that the author of the Kārikās is different from that of the Vṛtti).
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 XXII, pp. 669-677 (An explanation and appraisal of the
 old psychology of the Rasas according to Bharata and other
 literary critics in terms of recent advancement of this science).
1339. c) POETRY AND DRAMA : Altar Flowers. A Bouquet of Choicest
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 1340. —**Ayyar, A. S. P.**, *Bhāsa*. Mylapore, Law Journal Office, 1942.
 Rev. in *QJMS*, XXXIII, p. 236f : "Presents a glimpse of almost
 1341. every aspect of Bhāsa and his works".—**Bhave, S. S.**, *Kālidāsa, the*
 1342. *National Poet of India*. Baroda, 1942, 38 pp.—**Dikṣita, Nilakantha**,
Nilakanṭha Dikṣitasya Laghu Kāvyaṇi. Edited by C Sankar Rau
 Sastri Madras, 1942 (Minor Poems of Nilakanṭha Dikṣita).
 1343. —**Kalidasa, Vikramorvaśyam of Kālidasa** Edited with his own Com-
 mentary called Kalpalatā by Pandit Surendranāth Sastri with
 an introduction in Sanskrit and in English. Bombay, 1942, 59,
 30, 271 pp. (The introduction discusses topics such as Sanskrit
 Drama, the hero and the heroine, Rasa or Sentiment, Structure of
 Drama, the Poet—his life, works and poetry—date of the poet).
 1344. —**Azis Wahida**, "The Origin of Indian Drama," *Tr.*, XLIII, pp.
 1345. 70-72.—**Chandrasekharan, K.**, "The Indian Poets' Poet," *AP*,
 1346. XIII, pp. 340-342 (Kālidāsa).—**De, S. K.**, "The Sanskrit Pra-
 hasana," *PO*, VII, pp. 149-156 (A discussion on the one act
 1347. Prahasana or farcical play).—**Devadhar, C. R.**, "Bālacarita : a
 Rāmaic play," *ABORI*, XXII, pp. 288-292 (Not by Bhāsa.
 1348. It is the Trivandrum play).—**Edgerton, Franklin A.**, "A Critically
 1349. Edited Text of Nala, 1-5," *JAOs*, LXII, pp. 198-200.—**Gangoly,**
O. C., "Lilasuka-Vilvamangala's Contribution to Sanskrit Poetry,"
GBC, pp. 453-456 (Lilasuka's passionate Lyrics linked in one
 1350. chain the north and the south of India).—**Gangoly, O. C.**, "Some
 Evidences for the Early History of Indian Drama," *NIA*, V, pp.
 69-71 (The significance of 'Sobhanaka' and of its variant 'Sau-
 bheka' for the origin and history of Indian Dramatic Art).
 1351. —**Gopalachariar, A. V.**, "Abhidnyāna Śākuntālanubhavaḥ," *JSS*,

- III, No. 12, pp. 60-64 (Impressions of the famous drama of Kālidāsa).—**Majumdar, Biman Bihari**, "Bhanitās in Vidyapati's Padas." *JBORS*, XXVIII, pp. 406-430 (The practice of inserting their own name together with those of their patron and the deity in their poems by mediæval Indian poets).—**Naladhvari**, "Jivanmuktikalyaṇam," *JSS*, III, No. 12, pp. 25-32;
1354. No. 13, pp. 33-48. (A drama).—**Pusalkar, A. D.**, "Yajñāphalam,"
1355. *JBBRAS*, XVIII, pp. 23-30 (A drama ascribed Bhāsa).—**Raja, C. Kunhan**, "The Hero in the Mālavikāgnimitra," *ABORI*, XXIII, pp. 369-378 (Agnimitra was Kalidasa's ideal hero. In Mālavikāgnimitra he portrays him as a human being, while in his later plays the Kumārasambhava and the Raghuvamśa he allegorically presents him as the saviour of India from foreign domination).
1356. —**Raja, C. Kunhan**, "The Historical Background of the works of Kālidāsa," *IHQ*, XVIII, pp. 128-136 (The political background of the Śunga times).—**Ramanujaswami, P. V.**, "Kālidāsa and Śūdraka," *GBC*, pp. 4109-4119 (Priority of Kālidāsa to Śūdraka).—**Rao, S. Ramachandra**, "Mṛcchakatika," *KSP*, XXVII, pp. 119-132 (In Kannada. An appreciation of Śūdraka's famous dramatic classic).—**Sacchidananda Tirtha, Svami**, "Śrīmadācāryasevāpadyavali," *JSS*, III, No. 13, pp. 2-3.
1360. —**Sacchidananda Tirtha, Svami**, "Tīrthavināyakaśavarājah," *JSS*,
1361. III, No. 12, pp. 59-60 (Panegyric of Vināyaka).—**Sastri, N. Aiyaswami**, "Mudrārākṣasa," *JSVOI*, III, pp. 131-133 (A Drama. Rākṣasa, the minister of Nanda King, was well-versed in Buddhist logic of the Dinnāga school and was probably a believer in Buddhism, the religion of his royal chiefs, the Nandas).—**Sastri, P. Panchapagesa**, "Śrī Jambunāthākṣaramālīka," *JSS*, IV, 13,
1363. pp. 5-9 (Prayer to Jambunatha).—**Sastri, Ramanatha**, "Śrī Kṛṣṇastavaḥ," *JSS*, IV, No. 12, pp. 54-58 (Panegyric of Śrī Kṛṣṇa).—**Sastri, S. S.**, "Some Forgotten Sanskrit poets of Karnāṭaka," *ABORI*, XXIII, pp. 415-423. (Poets mentioned in Sanskrit anthologies, and whose names appear to be of Kannada origin).—**Sastrigal, Vedantakesari Ganapati**, "Mahāmāyāṣṭakam" *JSS*, III, No. 12, pp. 51-52 (Eight verses on Mahāmāya).—**Sastrigal, Ganapati**, "Samskr̥tāṣṭakam," *JSS*, III,
1366. No. 12, p. 53 (Eight verses in honour of culture).—**Sastrigal, Ganapati**, "Śrī Sārasvatāṣṭakam," *JSS*, III, No. 12, p. 50.
1367. (Eight stanzas dedicated to the goddess Sarasvati).—**Śrīlalīta-pancadaśistutīḥ**, *JSS*, IV, No. 13, p. 4 (Consisting of 15 cantos).—**Upadhyaya, B. S.**, "On the River Sindhu in 'Mālavikāgnimitra,'" *JBHU*, VI, pp. 171-179 (The same as the Indus. Reply to Mr. J. C. Powell Price's critic on the author's article on the same in *JUPHS*, XIV, Pt. I).—**Vanchesvarakavi**, "Mahiṣāṣāṭakam," *JSS*, III, No. 12, pp. 1-8, No. 13, pp. 9-16 (With a commentary by the author's great grandson).—**Vidyalankar, Vanshidhar**, "A New Approach to 'Urvashi,'" *Tr.*, XIV, pp. 250-259.

1372. d) ROMANCE : Agrawala, Vasudeva S., "Sumanottarā," *PO*, VII, pp. 197-200 (Sumanottarā, it now transpires from Buddhist literature, was a love-romance treating of the edifying episode of Sumana, the Setṭhi of Rājagriha, and his pious wife Uttarā).
1373. e) MISCELLANEOUS : Perera, Arthur, V., (Translated by), *Pratya Sataka or (A Hundred Confidences)*. Kandy, Cave & Co., 1942. Rev. in *NR*, XVII, p. 79 by F. J. Friend-Pereira : "... summing up much Sanskrit Wisdom. . .".—Dikshita, Bhattoji, "Tatva-kaustubha," *JSS*, III, No. 12, pp. 25-32 ; No. 13, pp. 33-40.
1375. —Dikshita, Madappaya, "Caturmatasāra," Edited by Polagam Rama Sastrigal," *JSS*, IV, No. 13, pp. 10-17.—Gangadharkavi, "Mad-rakanyāparinayacampūh," *JSS*, III, No. 12, pp. 25-32 ; No. 13, pp. 33-40 (With commentary).—Gopalachariar, A. V., "Nayaman-jaryānubhava," *JSS*, IV, No. 13, pp. 17-20 (Impressions of Nayamanjari).—Sampathkumaran, M.R., "Sanskrit Limericks," *Tr.*, XIV, pp. 288-290 (*The Bhoja Prabhandha* in its romantic account of the court of King Bhoja makes Kālidāsa (different from the author of *Śakuntala*) the hero of many little anecdotes involving *samasyā-purāṇa*).

PRAKRIT STUDIES

1379. a) GENERAL : Upadhye, A. N., "Some of the latest Institutions and Journals and their work in the field of Prākṛit Studies, etc.," *JĀ*, VIII, pp. 1-7.—Upadhye, A. N., "Prākṛit Studies : Their Latest Progress and Future," *JĀ*, VIII, pp. 69-86.
1381. b) PALI : Bhagwat, N. K., *Digha-Nikāya (Pthmo Bhāgo) (Silakhanda) or A Collection of Long Discourses*. Part I Moralities. Bombay, University of Bombay, 1942, 287, 13, pp. From the Preface : "a veritable source for understanding the religion of the Buddha and his earlier disciples".—Kennedy, Jean & Gehman, Henry S., (Translated by), *The Minor Anthologies of the Pali Canon*. Part IV. London, Luzac & Co., 1942, VII, 250 pp. Rev. in *NR*, XVII p. 79 by G. Dandoy : "Besides their folklore interest, these "Buddhist Stories" are very important as illustrations of a form of Buddhism (may be the original one) very different from the one usually set forth in our text books".—The *Sutta-Nipata*. Part II. *Gulavagga*. By Sister Vajira. Saranath, Mahabodhi Society, 1942, 105, 201, pp. Rev. in *QJMS*, XXXIII, p. 235 : "Romanized text with English translation ; undoubtedly a valuable contribution".—Gershevitch, I., "On the Sogdian Vessantara Jātaka," *JRAS*, 1942, pp. 97-101.—Harsha, "Suprabhāstotram," *BP*, X, I, pp. 26-32 (Translations by) V. D. Kaikini.—Rhys, Mrs. C. A. F., "India and the Pali Text Society," *ABORI*, XXIII, pp. 80-83.

1387. c) "JAIN SANSKRIT" : *Buddhivijaya*, Chitrasena—*Padmāvati-Caritra of Buddhivijaya*. Edited by Mul Raj Jain, M.A., LL.B., Lahore, Jain Vidya Bhavan, Krishan Nagar, 1942, 30, 63 pp. Rev. in *NIA*, VI, pp. 46-47 by P. K. Gode : "The language of the present version is called 'Jain Sanskrit'; it 'contains proverbs and quotations from Sanskrit writers, Prakrits and old vernaculars and some verses from the *Pañcatantra*, *Manusmṛti*, etc.'"—Jain, Nemichandra, "Kevalagnāna Praśnacūḍāmaṇi," *JSB*, X, pp. 81-83 (A
1389. Catechism of the Jaina religion).—Kantisagar, "Mughal Kālmā Lakhāyēl Jaina Sāhitya," *Trm.*, VII, pp. 17-26 (In Gujarati.
1390. Jain literature during the Mughal Period).—Khare, Narayana Moreshwar, "Pāśvadevavr̥ta Sangīta Samyasāra," *JSB*, IX, pp. 84-90.—Nahata, Agarchanda, "Virgātha-kāl-kā Jain Bhāṣā Sāhitya," *NPP*, XLVI, pp. 193-204 (In Hindi. Jaina literature of the Virgātha period—1050-1400 A.D.).
1392. —Upadhye, A. N., "Padmaprabhā and his Commentary on the Niyamasāra," *JUB*, XI, II, pp. 100-110 (Niyamsāra is one of the works of Kundakunda, an authority on Jaina dogmatics. The article is a critical study of Padmaprabhā and his commentary on this work).
1393. d) APABHRAMŚA : Jain, H. L., "Some Recent Finds of Apabhramśa Literature," *NUJ*, No. i, 1942, pp. 81-92 (Pajjumna Kāhā, Sukumla Carm, Chhakkammovāsa, Anuvaya—rayanapaṇi, and
1394. Nemināhacariu).—Tagare, G. V., "Apabhramśa and Ābhira," *ABORI*, XXIII, pp. 563-567 (Believes that Ābhira is one
1395. of the dialects of Apabhramśa).—Upadhye, A. N., "Harisena's Dharmaparīkṣa in Apabhramśa," *ABORI*, XXIII, pp. 592-608.

STUDIES IN MODERN INDIAN LANGUAGES

1396. NORTH ; a) Assamese : Goswami, Prafulladatta, "Subjectivism in Assamese Literature," *Tr*, XIV, pp. 107-110.
1397. b) BENGALI : Ray, A. & L., *Bengal Literature*. Bombay, The International Book House, Ltd., 1942, iii, 126 pp. Rev. in *The Hindu*, 13th December, 1942 : "The Historical sections have been excellently done."
1398. c) GUJERATI : Dave, B. D., *Kalindi*. Bhavnagar, Saraswati Printing Press, 1942, 126 pp. (In Gujarati). Rev. in *MR*, LXXIV, p. 224 : 57 poems, 'the excellences and efficiencies' of which are ably brought out by Prof. Umashanker Joshi in his
1399. Introduction".—Khabardar, Ardeshir Framji, *The Technique of Gujarati Poetry*. Bombay, University of Bombay, 1942. Rev. in *MII*, XXII, pp. 257-259 by P. G. Shah : "Thoughtful and nicely
1400. got up volume in Gujarati".—Vasanta Vilasa (an old Gujarati Phagu.) Edited with a critical Introduction and Explanatory and

- Philological Notes by Prof. K. B. Vyas, M.A., With a Foreward by Muni Śree Jinavijayajee. Bombay, N. M. Tripathi & Co., 1942, LXXVI and 89 pp. Rev. in *MIA*, V., pp. 287-288 by P. K. Gode : "This poem is considered as one of the brightest gems of old Gujarati Literature. By his present critical edition Prof. Vyas
1401. has laid all scholars under a deep debt of gratitude".—**Bhatta, P. H.**, "Tunki Vartanu Kalevar," *Trm.*, VII, pp. 247-255 (In Gujarati. The origin and inner idea of short stories).
1402. —**Karandicar, J. G.**, "The Patriot Poets of Gujarat," *IR*, XLIII, pp. 415-416 (Among these the Parsi poet A. P. Khabardar ranks supreme. The others are Nhanalal Kavi, Harilal Dhruva,
1403. Chandulal, Meghani and Prof. B. K. Thakore).—**Khakkar, Rao Saheb M. D.**, "Budhar Kavi," *BPr*, LXXXIX, p. 36 (In Gujarati. Budhar, the poet, a native of Cada, whose 'duhas' are well
1404. known).—**Shah, A. P.**, "Kavi Hemakṛta 'Medpātadeśādhīpati-praśastivarnana' no Ālōcanātmaka Aitihya Sāra," *BPr*, LXXXIX, pp. 61-85 (In Gujarati. A Critical and historical summary of "Medpātadeśādhīpati-praśastivarnana" of the poet Hema, who was a 19th century poet. In this work he describes the relations of Rānā Dinkarna with Jagatcandra Sūri (1285 A. D.). There is also here a description of Udaipur (Medpāt), the Rānā's capital, and the history of the dynasty right from the beginning to Javān-
1405. singh (Vikrama Samvat, 1885-1895).—**Shastri, K. K.**, "Narasimhni Śankāspada Kṛti," *BPr*, LXXXIX, pp. 186-188 (In Gujarati. The doubtful works of Narasimh : the *Govindāgama* and
1406. the *Surat-Saṅgrāma*).—**Shukla, B. S.**, "Sva. Nāthāśankar Pūjāśankar nu Jīvanacarita," *BPr*, LXXXIX, pp. 189-212 (In Gujarati. A biographical sketch of the late Nāthāśankar Pūjāśankar Śāstri, a great critic and writer, and founder of the Prācīna Kāvya-mālā).
1407. —**Vakil, P. N.**, "Draupadīharana'nu Kartṛtva," *BPr*, LXXXIX, pp. 141-150 (In Gujarati. The composition of this work of Kavi Premānand).
1408. d) **HINDI** : **Chatterji, S. K.**, *Indo-Aryan and Hindi*. Eight lectures on the history of the Aryan Speech in India and on the development of Hindi, delivered before the Research and Postgraduate Department of the Gujarat Vernacular Society. Ahmedabad, Gujarat Vernacular Society, 1942, XIII, 258 pp. Rev. in *JGRS*, V, pp. 111-114 by T. N. Dave : "The book is teeming on every page with new and useful information." Also in *IC*, VIII, pp. 271-272 by Batakrishna Ghosh : "I am glad to see that Prof. Chatterji (p. 27) has definitely connected the Vedic Asuras with Assyria. . . . There is ample reason to believe that the Asura element in Vedic culture as reflected in the Samhitās and the Brāhmaṇas—there are hundreds of passages specially in the Brāhmaṇas clearly suggesting a distinct but by no means an inferior culture of the Asuras—is chiefly the legacy of the destroyed Mojenjo-daro culture ultimately derived from Assyria. Elucidation

- of much of ancient history depends upon the solution of this Asura problem. Prof. Chatterji seems to have given unqualified support to the very daring theory. . . . that some of the "Peoples of the Sea" defeated by Ramases III of Egypt in 1198 B.C. were actually Vedic tribes. But I don't see at all how *Akyawasa* can be identified with the *Yakṣus*, and the *Śakarsa* with the *Śigrus*".—Barthwal, P. D., "Niranjani Poets of Hindi," *JBHU*, VII, I, pp. 10-23 (Presidential Address to the Hindi Section of the Oriental Conference, Tirupati. Deals with the contribution made by the Niranjanis to Hindi literature).—Gupta, P. C., "An Introductory Background to Hindi Literature," *CR*, LXXXV, pp. 120-129. (Classifies it under three heads : i) bardic or heroic verse (vīṅāthā Kāl) ; ii) religious or devotional poetry (Bhakti Kāl) ; iii) Love Poetry (Rīti Kāl).—Gupta, P. C., "A Note on Modern Hindi Poetry," *CR*, LXXXV, pp. 198-207 (A brief review of the tendencies and personalities working in Hindi poetry to-day. The main trends of Hindi poetry are : i) *Chhayavada*, i.e., mysticism or romanticism, or desire for escape; ii) *Nirashavada*, i.e., pessimism or a sense of defeat and futility ; iii) *Halavada* or Symbolism of wine to express discontent and revolt ; iv) *Pragativada*, progressivism or urge for a new order of society).—"Krue," "Cayana—Regarding Hindi as the lingua-Franca of India," *NPP*, XLVI, pp. 351-352 (Why and How Hindi Became the Court Language (Rāsth Bhāṣā) of India—the mixture of Persian and Arabic words in it).—Sharma, Dasha-ratha, "Surjancarita Mahākāvya," *NPP*, XLVI, pp. 205-222 (By Candrasekara of Gauḍa).—Srivastava, Gauri Saran Lal, "Hindi Shairi-mēñ-Ruhānyat-kā-Daur,"—*Urdu*, XXII. pp., 219-261 (In Urdu. The Spiritual epoch of Hindi Poetry and biographical anthology of the Hindi Poets).—Srivastava, Saligram, "'Sonda' ki Hindi Kavita," *NPP*, XLVI, pp. 345-350 (Mirza Muhammad Rafi Sonda—his Hindi poetry).
1416. e) MARATHI : Gunjkar, Ramachandra Bhikaji, *Sankalita Lekha*. Part I. Bombay, Sri Lakshmi Narayan Press, Thakurdwar, 1942, 468, 2 pp. (In Marathi).—Tulpule, S. G., *Yādavakālīna Marāṭhi Bhāṣā*. With an Introduction by Dr. S. M. Katre, M.A., Ph.D. (In Marathi.) Bombay, Keshav Bhikaji Dhavale, 1942, 368 pp. From the Introduction : "The first serious and scientific attempt in the domain of Marathi linguistics".—Vatave, K. N., *Rasa-*
1417. *Vimarṣa*. Poona, 1942 (In Marathi).—Chapeker, N. G., "Toḍa," *BISMQ*, XXII, pp. 89-93 (In Marathi. Toḍa means a bag containing coins—not necessarily 1,000).—Pandit, Sri Bhavani-shankar, "Mahipati ani Nabhāj va Priyadās," *MSP*, XV, pp. 353-357 (In Marathi. Relations between Mahipati and Nabhāji, and Priyadās—indebtedness of the former to the latter two authors).
1421. —"Pracina Marathi Gadhyagrantha Pancikruta Viveka (Continued)," *Sdk*, XI, pp. 33-40 (In Marathi. Old Marathi Prose works).

1422. —Tagare, "Rāṣṭrakūṭakālina Marāṭhi," *MSP*, XV, pp. 28-39 (In Marathi. Marathi of the Rāṣṭrakūṭa period).
1423. f) RAJASTHANI: **Ganapati**, *Mādhavānala-Kāmakandalā*: A romance in old Western Rajasthani by Ganapati, a Kāyastha from Amod. Edited by M. R. Majumdar. Baroda, The Gaekwad's Oriental Series, 1942, 14, 6, 509 pp.
1424. g) URDU: **Abdul-lah, Syed**, "Shiroā-e-Urdu-ke-Tadhkire," *Urdu*, XXII, pp. 153-218 (In Urdu. A biographical anthology of Urdu poets and criticism of their poetry).—**Arshi, Imtiyaz Ali**, "Qawāid-Urdu-ki-ek-Ghair-Māruf-kitāb-Dastūr-ul-Fasāhat," *Urdu*, XXII, pp. 49-72 (In Urdu. The unpublished grammar of Urdu named Dastūr-ul-Fasāhat).—**Baqar, Muhammad**, "Punjab-mēn-Urdu-aur-Murad-ul-Muhibbin," *Urdu*, XXII, pp. 438-497 (In Urdu. How Urdu was spread in the Punjab, and how Murad Shah served the Urdu language by writing a book named "Murad-ul-Mohibbin," which is still unpublished).
1427. —**Dardai, Muhammad Moinuddin**, "Hindustan-ki-Quami-Zoban-aur-Rasm-e-Khat-hone-ka-Haqq-kise-Hāsil-hai," *Urdu*, XXII, pp. 299-340 (In Urdu. Puts forward and supports the thesis that Urdu is the language that should by right be the national language of India as it is spoken all over the country).
1428. —**Ghalib, Mirza**, "Ghālīb-ke-du-Ghair-Matbūa-khat," *Urdu*, XXII, pp. 151-152 (In Urdu. Two unpublished letters of Mirza Ghālīb).—**Ghulam-us-Sibtayn Khwaja**, "Iqbāl Taraqqi Pasand Adīb-kī-Haisyat-Se." *Urdu*, XXII, pp. 1-47 (In Urdu. On Iqbāl as a progressive writer and on his thought).—**Khan, Muhammad**, "Mysore-men-Urdu," *Urdu*, XXII, pp. 498-512 (In Urdu. Describes how the Urdu language was spread by Muhammad Said Maikarī, a poet who died eight years after the establishment of the Muslim rule in Mysore, and gives an account of the lives and works of the various Urdu poets who helped in this work).—**Madani, Syed Zahiruddin**, "Sayyāh," *Urdu*, XXII, pp. 405-412 (In Urdu. A biographical anthology of the poet "Sayyāh" who was a pupil of the famous poet Ghālīb).—**Mirza, Sakhawat**, "Makhdūm-Sawāi-Bijapūr," *Urdu*, XXII, pp. 263-290 (A brief biographical sketch of Makhdūm Sawāi who was born at Bijapur during the reign of Aurangzeb).—**Rao, P. K. Venkata**, "The Secrets of the Self," *Tr.*, XIV, pp. 246-249 (A study of Iqbāl's poem; Asrar-i-Khudi).—**Sahr-Hangami, Iqbal Varma**, "Mithaly Saranji Gupta aur-Unki-Sha'iri," *Urdu*, XXII, pp. 89-112 (In Urdu. Mithaly Saranji Gupta and his poetry).
1435. —**Sahr-Hangami, Iqbal Varma**, "Mulk-ush-Sho'ara-Hari Awadhji aur-Unki-Sha'iri," *Urdu*, XXII, pp. 341-362 (In Urdu. The poet Hari Awadhji and his poetry).—**Siddiqi, Shaikh Abdul Latif**, "Sha'ir Iqbal-kī-Nazar-men," *Urdu*, XXII, pp. 513-526 (In Urdu. The Idea of the poet, as it appeared to Iqbal).

1437. SOUTH ; a) Kannada : (See also Nos. 1179, 1189).—**Iyengar, M. Venkatesa**, "Kumāravyāsa," *KSPP*, XXVIII, pp. 133-136 (In Kannada. One of the greatest poets of the Kannada Country).
1438. —**Jagirdar, R. V.** "Jaimini Bhārata (Contd.)," *KSPP*, XXVII, pp. 147-151 (In Kannada. Shews why it should be called a Vaiṣṇava Purāṇa).—**Narasimhachar, D. L.**, "Vaḍḍarādhane," *KSPP*, XXVII, pp. 110-127 ; 129-152 (In Kannada. The fourteenth story of Gurudatta Bhaṭṭara).—**Sitaramayya, V.**, "Discussion : A criticism of 'Jaimini Bharata' by R. V. Jagirdar," *KSPP*, XXVII, pp. 186-188 (In Kannada).
- b) TAMIL : (See also Nos. 1136, 1180, 1194, 1195, 1216).
1441. —**Aravamuthan, T. G.**, "Laud of a Pandya King," *GBC*, p. 401.
1442. —**Bhattacharya, Asoke Kumar**, "The Saṅgam Literature," *IC*, VIII, pp. 260-262 (Written in Tamil, it allows glimpses into the cultural as well as the political life of the people. But it cannot be called historical literature. What little historical value the Manimekkalai and the Śilappadīcaram have is here discussed).
1443. —**Morais, F.** "A Tamil Literary Explorer," *NR*, XVI, pp. 512-523 (Dr. Swaminatha Aiyar).—**Pillai, T. P. Palaniappa**, "A Departure from Tamil Literary Tradition," *JSVOL*, III, pp. 63-76 (Since the time of Pillai Perumal Iyengar and following him, Tiruvankadam is placed among the twelve shrines of the north up-country by the poets—a fact which marks a departure from the earlier Tamil tradition. Pillai lived during 1623-1659 A.D.).
1445. —**Ramanujam, M. S.**, "Modern Tamil Prose, *BRVRI*, XI, pp. 20-25 (Two hundred years of prose development has attained an eminence in the two supreme artists, Mudaliar and Pillai).
1446. —**Srinivasachari, C. S.**, "Studies in the Growth of Modern Tamil,"
1447. *ABORI*, XXIII, pp. 515-527.—**Srinivasan, V.**, "Madura and Tamil Literary Tradition," *QJMS*, XXXII, pp. 270-275 (Madura has been the seat of famous academies of learning and many are the honoured names in Tamil literature associated with it. The literati are of all classes of people—Hindu, Muslim and Christian).
1448. c) TELUGU : (See also Nos. 1153, 1172, 1173, 1217).—**Ranjanam, K. Lakshmi**, "Love in Modern Telugu Poetry," *Tr.*, XIV, pp. 32-43.

INDO-ANGLIA

1449. **Aurobindo, Sri**, *Collected Poems and Plays*. Two Vols. Pondicherry, Sri Aurobindo Ashram, 1942, iv, 306 ; ii, 392 pp. Rev. in *NR*, XVII, p. 240 by F. J. Friend-Pereira : "Everything in these volumes shows the author to be a man of distinguished sensibility with a rare gift for poetic eminence".—**Aurobindo, Sri**, *On Quantitative Metre*. Pondicherry, Sri Aurobindo Ashram, 1942. Rev. in *NR*, XVII, pp. 315-317 by F. J. Friend-Pereira : "There is in it a great deal of illuminating criticism of Longfellow, Clough and Kingsley (and there are some extremely wise remarks on

1451. poetry)".—Aronson, A., "Rabindranath's Approach to Contemporary Western Poetry," *MR*, LXXI, pp. 30-34 (He found in contemporary Western poetry all the elements which make for great poetry, "but he was also aware of the gradual deterioration of the poetic impulse, an undue insistence on the morbid aspects of existence, and the chaos that comes over all literature when civilization has outlived itself and human beings are striving for new ideals and beliefs. . . . His evaluation of modern poetry stands for the essential and fundamental sanity of the artist, a reminder as it were to the modern poet that behind the present chaos and darkness there is a "reality" which surpasses all the vanity of
1452. human dreams and aspirations").—Dasgupta, Rabindra Kumar, "India in the Poetry of Thomas Campbell," *CR*, LXXXIII, pp.
1453. 144-152.—Dasgupta, S. N., "Unity of the Genius of Rabindranath," *MR*, LXXI, pp. 229-233 (Seeks to show that there is a fundamental unity in the genius of Tagore, and the principle of this genius and its activity is the principle of Tagore's concrete
1454. personality).—Dasgupta, S. N., "The Validity of Critical Approach," *MR*, LXXI, pp. 520-525 (A critical study of Tagore's
1455. works).—Krishnan, S., "Pessimism in Literature—A Protest," *NR*, XVI, pp. 160-164 ("Democratic coarseness of the present day literature seeks the artist's soul in boisterous realism. . . . Some writers take the view that life is like a dark sky overcast with a thick envelope of frowning clouds. But it is wise to remember that while the sky may be overcast for a while, soon will come the light that shall rend asunder the clouds. . . . If hope be taken away from man, what shall it profit him to cling on to life desperately"?).
1456. —Macdonald, David Ian, "A Poet in the Hills—An Appreciation of
1457. Rabindranath Tagore," *MR*, LXXII, pp. 431-432.—Mitra, Dayamoy, "Tagore, the poet of love and beauty," *PB*, XLVII, pp. 38-45 (Though Tagore wrote surprisingly well in many forms—Novels, Short stories, Criticism, Drama, Sermons, and even Science and Psychology, it is in Lyric poetry that his genius manifested itself best. And it is in his lyrics that he is pre-eminently
1458. the poet of love and beauty).—Modak, Cyril, "Tagore, the great Sentinel," *CR*, LXXXV, pp. 130-143 (Tagore, like every great poet, was a sentinel of civilization, proclaiming through the golden trumpet of his poetry prophetic messages of inspiration or warning. He kept fearless guard over the emotional, intellectual, social and national life of his generation against the invasions of ugliness
1459. error, injustice and decay".—Mukerji, Chunilal, "Rabindranath as
1460. Man and Poet," *MR*, LXXI, pp. 138-141; 270-273.—Pantalu, N. K., Venkatesan, "Shakespeare and Veda-Vyāsa," *QJMS*, XXXII, pp. 408-420 (The author feels that the character of Madālāsa in the beautiful and soul-stirring episode in the Mārkaṇḍeya Purāṇa was the basis of Shakespeare's *Hermione* in *The Winter's Tale*).—Shahani, Ranjee G., "Literary India.—The Indian Branch of English Literature," *AR*, XXXVIII, pp. 319-

321 : 436-439 (An appreciation of Sir Jadunath Sarkar, the master of narrative skill; of the art critics Ananda Coomaraswamy and O. C. Ganguly; of the journalists Ramananda Chatterjee, Sachidananda Sinha, and St. Nihal Singh; of the poets Harindranath Chattopadhyaya and Hassan Ali; of the novelists R. K. Narayan and Mulk Raj Anand; of the philosophical writers Radhakrishnan, Das Gupta and others; and of essayists whose number is legion).

LINGUISTICS

1462. GENERAL : Katre, S. M., "On the Present Needs of Indian Linguistics," *PO*, VI, pp. 126-138 (The most pressing need is for a series of uniform volumes wherein comparative grammars of Old, Middle and Modern Indo-Aryan languages and of Dravidian, Austro-Asiatic and Tibeto-Burman languages may be treated).—Kosambi, D. D., "On valid Tests of Linguistic Hypotheses," *NIA*, V, pp. 21-24 (The objections to the 'law' enunciated by George K. Zipf: the number of words used n times is proportional to n^2).—Simon, A. I., "Language, a clue to History," *BRVRI*, X, 26-40 (The Hebrew, Aramaic, Tamil, Malayalam, Spanish, Portuguese, Dutch, and English words in the spoken language of the white Jews of Cochin serve to determine the various stages or periods of their History in Malabar from the time of their exile from Palestine to the present day, and thus afford a definite clue to their history).
1465. ARYAN : Apté, B. D., "Peśve Daftārāntil Portuguese Śabda," *BISMQ*, XXII, pp. 97-98 (In Marathi. Portuguese words in Peshwa Correspondence).—Bhayani, H., "Arvācin Gujarāti 'Ikār-Ukr'na ucchāraṇ ane joḍaṇi," *Trm.*, VII, pp. 259-266 (In Gujarati. 'I' and 'U' sounds in modern Gujarati).
1467. —Bhayani, H., "A Note on Some Gujarati Reduplicatives," *BV*, III, II, pp. 186 ('Echo-words or Jingle Compounds.' The words listed here are mostly game-names).—Bhayani, Harivallabh, "A Note on the Gujarāti Representatives of the Sanskrit Secondary formations in—Rūpa," *BV*, III, II, pp. 187-190 (The original Sanskrit sense of *-rūpa* indicating excellence or endearment—wore out in course of time, and functioned in OIA and NIA merely as a diminutive or became pleonastic. In Gujarati as in Marathi and other Aryan languages the effect has been the extension of the corpus of the original vocable with very slight semantic change. Several Gujarati examples of words ending in *-ru-rūpa*—are considered here).—Bhayani, Harivallabh, "'Hu,' 'Ek,' ane 'Hou' nā Bhārat-Europia Mūlasvarūpo," *BPr*, LXXXIX, pp. 237-248 (In Gujarati. The original Indo-European form of 'I,' 'One,' and 'To be').—Chatterji, Suniti Kumar, "Pre-Indo-European," *IC*, VIII, pp. 309-322 (Primitive Indo-Hittite is the ultimate source of Indo-European, though no clues are yet found as to its time and place).—Chaudhuri, R. P., "The Philology of the Pāli

- Language," *IHQ*, XVIII, pp. 342-359 (Discusses it with special reference to Sanskrit and Prakrit).—**Chitravasastri, C. V.**, "Koṇṭyāhi Bhāṣelā Svāra astat," *BISMQ*, XXII, pp. 81-83 (In Marathi.
1472. Existence of accents in languages).—**Duchesne-Guillemin, J.**, "Indo-Iranica," *BSOS*, X, iv, pp. 925-931 (Author has discussed old Persian "a-sa-a da-a-ru-u-va," Avestan *xsnau-*, Skit.
1473. varpos : rūpa, Avestan raē θ—and *nakaθwa*).—**Edgerton, Franklin**, "Samprasāraṇa 'Emergence ; emergent (vowel)," *JAOS*, LXI, pp. 222-223.—**Ghatage, A. M.**, "Some Etymologies in Manusmṛti," *BV*, IV, I, pp. 51-56 (While discussing law, Manu incidentally gives the etymological explanation of a few words. The author has here chosen seven such words : Nārāyana, Om, Atithi,
1474. Māmsa, Vṛṣala, Jāyā, and Putra).—**Ghosh, Batakrishna**, "Celtic and Sanskrit," *IC*, VIII, pp. 235-249 (Illustrates with instances how and in what respects the Indo-European sound-system was modified in Celtic).—**Jain, Hiralal**, "Saṁskrit me Prākṛit-kā Bhāva," *NPP*, XLVIII, pp. 145-156 (In Hindi. The existence of
1475. Prakritism in Sanskrit).—**Katre, S. M.**, "A Comparative Etymological Index to Formation of Konkani," *BDCRI*, III, pp. 291-348 (The present index covers all the vocables occurring in the Formation of Konkani except the purely morphological illustrations).—**Katre, S. M.**, "Studies in the Rhythm of Old Indo-Aryan Vocables," *BDCRI*, III, pp. 181-211 (Discusses the rhythmic distribution of 2,820 vocables drawn from the nominal compounds occurring in the *Śatapatha Brāhmaṇa*).—**Katre, S. M.**, "A Note on the Rhythmic Distribution of Nominal Compounds, in the *Śatapatha Brāhmaṇa*," *NIA*, V, pp. 83-89 (An appendix to
1476. No. 1480).—**Katre, S. M.**, "On some words for 'child' in Indo-Aryan," *ABORI*, XXIII, pp. 242-249 (Discussion of some words for 'child—boy or girl' to be found in the entire history of
1477. Indo-Aryan).—**Meharotra, Ramamurti**, "Svadeśi tathā Videśi Hindi Śabdo me dhvani—Parivartana," *NPP*, XLVIII, pp. 157-178 (In Hindi. Change of sound in the indigenous and
1478. foreign words).—**Mehta, Sushila**, "Some Linguistic Peculiarities of the Bhāgavata," *BV*, IV, I, pp. 30-40 (The language is by no means natural or easy. In not a few cases the author has deliberately tried to give an archaic tinge to his expressions. Besides many a prominent trait of the pedantic *kāvya* is met with).
1479. —**Patkar, M. M.**, "Anekārthanāmālā Vinayāsāgara (Sam. 1702 A.D. 1646)," *PO*, VII, pp. 194-196 (In Hindi. A Hindi lexicon
1480. by Vinayāsāgara, a Jaina priest).—**Pawar, A. G.**, "A Note on the meaning and use of the word Johār," *ABORI*, XXIII, pp. 330-335 (The popular belief that Shivaji at the instance of Rāmadāsa had the word Johār, a form of obeisance, superseded by the
1481. new salutation "Ramram" is unhistorical).—**Sankaran, C. R., & Venkatesiah, M. G.**, "On the Definition of the Morpheme," *BDCRI*, IV, pp. 50-53.—**Sankaran, C. R.**, "On the a-Phoneme," *BDCRI*, IV, pp. 124-126.—**Sankaran, C. R.**, "On the Sub-class of a-Phoneme,"

1489. *BDCRI*, IV, pp. 54-56.—Sarma, Madhava Krishna K., "The Śabdalingārthachandrika of Sujjana and its commentaries, Unique works," *JTSM*, III (A dictionary of homonyms of no intrinsic worth).—Sastri, P. Panchapagesā, "Śrī Jambunāthāksharamalikā,"
1490. *JSS*, IV, No. 13, 5-9.—Sternbach, Ludwik, "Veśyā; Synonyms and Aphorisms," *BV*, IV, I, pp. 104-114 (It is not commonly known that for the word *veśyā* (prostitute) there are as many as 235 synonyms in Sanskrit nomenclature and that in literature there are almost 100 aphorisms referring to *veśyā*, each one of which more beautiful and more exact than the others. The present instalment contains 68 synonyms).—Taraporewala, I. J. S., "Gatha Metre and Chanting," *BDCRI*, III, pp. 219-224.
1493. —Taraporewala, I. J. S., "Pahlavi Numerical Symbols," *BDCRI*, III, pp. 394-396.—Venkateswaran, C. S., "Rgvedic words etymologically equated in both the Aitareya Brāhmaṇa and the Nirukta,"
1494. *BDCRI*, III, pp. 547-558.—Wilson, C. E., "Contributions to the Classical Persian-English Vocabulary," *IsC*, XVI, pp. 94-114 ; 213, 233 ; 301-315.
1496. DRAVIDIAN : Gnanaprakasara, Rev. S., *An Etymological and Comparative Lexicon of the Tamil Language*. Vol. I, Parts II & III. Chunnakam, Ceylon, Thirumakai Press, 148, 248 pp.
1497. —Aiyar, L. V. Ramaswamy, "Lilātilakam on Malayalam Inflexions," *QJMS*, XXXII, pp. 341-351 ; XXXIII, pp. 133-139 (A fourteenth century treatise, the *Lilātilakam* has in its second śilpa sixteen sūtras dealing with Malayalam inflexions, both nominal and verbal).—Bhat, M. Mariappa, "Dēśiya in Kannada and its Importance," *KSPP*, XXVII, pp. 152-162 (In Kannada. Native elements in Kannada : words, idioms, proverbs and works).
1499. —Desai, P. B., "Tamiḷu-Kannaḍa Sahācāryagaḷu," *KSPP*, XXVII, pp. 55-61 (In Kannada. Comradeship between Kannada and Tamil).—Karve, C. G., "Jnāneśvarapūrvā Telugu Kāvyaṅtil Marathi Utāra," *BISM*, XXII, pp. 94-96 (In Marathi. Marathi words in Pre-Jnaneśvar works in Telugu).—Katre, S. M., "Sanskrit Vocables in Dravidian Inscriptions," *GBC*, pp. 478-480 (To be determined in two ways : i) literary works may be analysed to note the type of I. A. vocables and their particular significances developed in Dravidian ; ii) some of the *deśi* words may be assigned to their proper sphere by a study of the inscriptions).
1502. —Matthews, Gordon, "The vulgar pronunciation of Tamil," *BSOS*, X, IV, pp. 992-997 (Discusses the derivation of the dialect from the standard pronunciation under the two headings of omissions and substitutions—the dropping of a consonant or a syllable and the substitution of one vowel or a consonant for another).
1503. —Pai, Govind M., "Gommatā = Manmatha," *KSPP*, XXVII, pp. 119-132 (In Kannada. Inquiry into the derivation of the Kannada Gummata from the Sanskrit Manmatha).—Panchamukhi, R. S., "Kēśirājana eraḍu Sūtragaḷu," *KSPP*, XXVII, pp.

- 11-17 (In Kannada. Two sūtras of Kēśirāja : the use of hard conjunct consonants is harsh and unsuited to the genius of the language).—**Ramakrishnayya, K.**, "Dravidian Phonetics," *AOR*, VI, I (In Telugu. The Author has discussed the development of *l* in Dravidian languages).—**Ramakrishnayya, K.**, "Inflexion in Dravidian Languages," *AOR*, VI, II, 1-36 (In Telugu. This is an attempt to trace the development of inflexion in the major languages of the Dravidian group, particularly with reference to Telugu. The author holds that the idea of *Vibhakti* as in Sanskrit cannot be applied in the case of the Dravidian group. The conclusion is therefore clear that these languages have not yet passed the stage of agglutination).
1507. —**Reddier, V. Venkanta Rajulu**, "Change of Consonants," *AOR*, VI, I & II, 1-24 pp. (In Tamil. The author has discussed Sandhi-changes in Tamil).—**Sankaran, C. R.**, "The Positional Variants of the Phoneme Aytam in Old Tamil," *BDCRI*, III, pp. 392-393.—**"Sri,"** "Pūrvada Halegannada mattu Tamiḷu," *KSPP*, XXVII, pp. 46-54 (In Kannada. Pūrvada Kannada and Tamil—Kannada retains forms which argue for priority).

GRAMMAR

1510. **ARYAN: Katre, S. M.**, *The Formation of Konkani*. Bombay, Karnatak Publishing House, 1942.—**Patanjali, Vyākaraṇa Mahābhāṣya of Patanjali**. Vol. IV with Kaiyata's Pradīpa and Nageśa's Udyota. Edited with notes in Sanskrit etc., by Pandit Bhargava Sastri Joshi. (IV Adhyāya complete and Anhika of V Adhyāya.)
1512. Bombay, 1942, 12, 450 pp.—**Vakyapadiya**, 3rd Kāṇḍa, Part II, with the *Prakīrṇaprakāśa Commentary of Helārāja*. Edited by Ravi Varma. Trivandrum, 1942, 6, 272, 14 pp.—**Yaska**, *Nirukta of Yāska with Nighaṇṭu*. Edited with Durga's Commentary by R. G. Bhandarkar. Vol. II, Chapters 8 to 14. Poona, Bhandarkar Oriental Research Institute, 1942, xx, 839-1211, 148 pp.—**Bhattacharyya, D. C.**, "Bharata Mallika and his Patron," *IHQ*, XVIII, pp. 160-174 (The celebrated scholiast of Bengal, the period of whose literary activity may now be fixed between 1650 and 1680 A.D.).—**Chaturvedi, S. P.**, "On Pāṇini's Sūtra VII-i-90-Wrong wording or Corrupt reading," *ABORI*, XXIII, pp. 77-78 (The reading of the sutra must have been in original text, *oto nīt* and not *goto nīt*).—**Edgerton, F.**, "Some Curious Middle Indic Aorists," *ABORI*, XXIII, pp. 126 (On '*pradur-ahi*', a form which occurs twice in the *Mahāvastu*).—**Ghosh, Batakishna**, "Chaturvedi on Drāṇidapraṇāyāma," *IC*, VIII, pp. 397-398 (Reply to Mr. S. C. Chaturvedi on the interpretation of 'Pūrvācārya' in Pāṇini. When Pāṇini mentions a Pūrvācārya at the end of an aphorism, the author contends, he means that the particular view of the Pūrvācārya is not shared by him).—**Iyer, K. A.**

- Subramania, "The Conception of Guṇa among the Vaiyyākaraṇas," *NIA*, V, pp. 121-130 (The chief characteristics of Guṇa as conceived by grammarians are *samsargīva*, *bhendakatva*, and *prakāṣe sakhyāpārāta*).—Katre, S. M., "The formation of Koṅkaṇi," 1519.
1520. *ABORI*, XXIII, pp. 272-287 (Part III Syntex).—Mehendale, M. A., "A Comparative Grammar of Aśoka Inscriptions," 1521.
1521. *BDCRI*, III, pp. 225-290.—Premi, Nathuram, "Śākatāyana aur unaka Śabdānuśāsana," *JSB*, IX, pp. 18-28 1522.
1522. (Śākatāyana and his Śabdānuśāsana).—Sarma, K. M., "Gleanings from the commentaries on the Vākyapadiya," *ABORI*, XXIII, pp. 405-412 (The Vākyapadiya is a work in the form of Kārikās divided into three books called the Brahmakāṇḍa, the Padamakāṇḍa and the Prakīrṇakāṇḍa).—Sarma, K. Madhava Krishna, 1523.
1523. "Technical Terms in the Aṣṭādhyāyī," *JOR*, XIV, pp. 259-267 1524.
1524. (Pāṇini).—Sarma, Madhava K., "The Pāṇinian School and the Prātiśākhya: Post-Pāṇinian Reciprocity of Influence," *BV*, IV, I, pp. 85-94 (Other instances of the Prātiśākhya influence on Kātyāyana are cited in this instalment, continued from *BV*, III, II, p. 238).—Shah, Umakant P., "Pāṇini Pūrve—," *BPr*, LXXXIX, pp. 17-21 (In Gujerati. Grammarians before Pāṇini : Indra was the first grammarian, and he was followed by Yāska, Āpīsālī, 1526.
1526. Kāskruṣṇa and others equally celebrated before Pāṇini).—Varma, S., "The Position of a Preposition in the language of the Brāhmaṇas," *ABORI*, XXIII, pp. 633-656 (The purpose of the paper is to investigate whether in the prose of the Brāhmaṇas there are any prepositions, i.e., prepositions placed before a case. If so, which are those propositions, and are there post-prepositions besides ?)
1527. DRAVIDIAN : Iyer, L. V. Ramaswamy, "Lilāthilakam and Tamil 1528.
1528. Grammatical Works," *BRVRI*, XI.—Kundangar, K. C., "Rājāvāṅka-Śatpadikāra," *KSPP*, XXVII, pp. 18-23 (In Kannada. 1529.
1529. Rājāvāṅka was the first user of Vardhaka Śatpadi).—Sastri, P. S. Subrahmanya, "Tolkāppiyam," *JOR*, XIV, pp. 329-338 (Tamil Grammar).

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1530. VEDIC AND UPANISHADIC : Prem, Sri Krishna, *The Yoga of the Kathopanishad*. Allahabad, Ananda Publishing House, 1942, 298 pp. Rev. in *MR*, LXXIV, p. 382 by I. C. Ray : "Brilliant exposition". 1531.
1531. —Samanya Vedanta Upanisads. English translation by T. R. Srinivasa Ayyangar. London, Luzac, 1942.—Sharvananda, Swami, *Taittirīyopanishad*. (Revised third edition) Mylapore, Madras, Sri Ramakrishna Math, 1942, 169 pp. From the Introductory Note : "This great upanishad gives in a handy compass many of the outstanding teachings on philosophy and religious 1533.
1533. discipline found in the upanisadic literature".—Apte, V. M.,

- "Ṛta in the Ṛgveda," *ABORI*, XXIII, pp. 55-60 (Ṛta in the Ṛgveda means the Zodiac, the semantic development of which is parallel to that of the word 'deva').—**Chatterjee**, "Activism in Vedic India : 'Charaiveti,'" *MR*, LXXI, p. 328 (As against the oft-repeated view that the East is changeless, passive and merely contemplative, the author here draws attention to the kind of activism which is inculcated in the *Aitareya Brāhmaṇa*).—**Gupta, Nalini Kanta**, "Upanishadic Symbolism (The Cosmic and the Transcendental)," *VBQ*, VIII, III, pp. 31-35 (The Chāndogya gives a typical scheme of the universal reality. The universal Brahman means the cosmic movement, the cyclic march of the things and events taken in its global aspect. The typical movement that symbolises and epitomises the phenomenon, embodies the truth, is that of the sun. The movement consists of five stages which are called the fivefold *sāma*, corresponding to the five movements of the sun : dawn, forenoon, noon, afternoon and sunset. The sixth stage where all movement ceases, where there is no rising or setting is the Transcendent Brahman).—**Mitra, Jagadish**, "Śāntipāṭha and the Affiliation of Upaniṣads," *IC*, VIII, pp. 253-256 (The Śāntipāṭha of the Upaniṣads of the different Vedas and recensions are not always a dependable criterion by which to determine affiliation to Vedic schools).—**Narahari, H. G.**, "Apropos of the Conception of Immortality in the Veda," *BV*, IV, I, pp. 18-29 (For the Vedic Indian the state of immortality was no more than a continued existence after death in the company of the gods enjoying in full all their privileges. It was a sort of an apotheosis).—**Narahari, H. G.**, "The Meaning of Brahman and Ātman in the Ṛgveda," *IC*, VIII, pp. 137-148 (An analysis of different senses in which the words Brahman and Ātman are used in the texts of the Ṛgveda shows that the Upaniṣadic conception of Brahman and Ātman is sometimes noticeable in them).—**Narahari, H. G.**, "On the Origin of Upaniṣadic Thought," *PO*, VI, pp. 139-148 ('The birth of philosophy in India is due to the endeavours of Kṣtriyas rather than to that of the Brahmins.' As against this accepted opinion the author argues that in Upaniṣadic times intellectual activity was thrown open to all, irrespective of caste or sect).—**Narahari, H. G.**, "'Soul' in the Ṛg-veda," *RPR*, XI, II, pp. 51-62 (Shews that the Ṛgvedic seers had a knowledge of soul as different from body).—**Patel, Manilal**, "Brahman in the Ṛgveda," *BV*, IV, I, pp. 95-103 (An attempt to determine the etymology and the original meaning of the term *Brahman*. This instalment contains a resume of previous attempts).—**1542. Raghavachar, S. S.**, "Yājñavalkya's Philosophy of Love," *H-YJMU*, II, pp. 17-26 (The *Bṛihadāranyaka* contains the celebrated dialogue between Yājñavalkya and Maitreyi. Love, here implied, is as broad as life itself. Its significant departments are disinterested love in human relationships and the love of æsthetic objects. The concept of absolute reality is so amplified in their

- discussion that Brahman is argued to be the objective and cosmic basis of the possibility of the satisfaction of absolute love).
1543. —**Raghavan, V.**, "The Sūta Samhitā," *ABORI*, XXIII, pp. 236-253 (The Sūta Samhitā, a work which describes itself as 'Veda Sammita,' is based on the Upaniṣad and discountenances the authority of Āgamas and Tantras).—**Sinha, Jadunath**, "The Philosophy of the Vedas and the Upanishads," *PB*, XLVII, pp. 517-520 (General survey).
1545. SIX SYSTEMS : (a) PURVA MĪMAMSA : **Jha, Ganganath**, *Purva Mīmāṃsā in its sources*. With a critical Bibliography by Dr. Umesa
1546. **Misra**. Benares, 1942, 20, 386, 17, 81 pp.—**Dikshita, Appayya**, "Mayūkhāvali," *JSS*, III, No. 12, pp. 95-102 ; No. 13, pp. 103-110 (A commentary on the *Śāstradīpikā* of Pārthasārathi Misra, a well-known work on Mīmāṃsa).—**Kunst, Arnold**, "An Overlooked Type of Inference. Arthapati," *BSOS*, X, IV, pp. 200-210, (Regarded as a means of cognition (pramāṇa) by the Mīmāṃsakas, a type of inference (anumāna) by the Sāṅkhyas, and a figure of speech (alambkāra) by Rhetoricians).
1548. (b) VEDANTA : **Bharatitirtha, Vivaraṇaprameyasangraha of Bhārtī-tīrtha**. Important work of the Vivaraṇa school of Advaita Vedānta. Sanskrit text edited with English translation, indices, etc., by S. S. Suryanarain Sastri and S. Sen. 2 vols. Waltair, Andhra
1549. University, 1942.—**Brahmasutra-Siddhanta Muktaṇḍali**. Edited with Vanamāli Misra's Commentary from a rare Mss. by Pandit Balācārya Khuperkar Sastri. Poona, 1942, 247 pp. (The commentary is described as a lucid and accurate exposition of all points in Dvaita Vedānta).—**Chandogyopanishad—a treatise on Vedānta Philosophy**. Translated into English with the commentary of Śaṅkarācārya by Ganganath Jha. With Introduction and Index by Dr. Umesa Misra. Poona, Oriental Book Agency, 1942, 513
1551. pp.—**Dharmaraja, Adhvarin, Vedāntaparibhāsa**. Edited with an English translation by S. S. Suryanarayana Sastry, M.A., B.Sc. (Oxon). Madras, The Adyar Library, 1942, XL, 218 pp. Rev. in *JMU*, XIV, pp. 305-6 by K.A.N. : "The author and the publisher deserve the utmost praise." Also Sir Sarvapalli Radhakrishnan in his foreword : "I am sure it will continue for long to
1552. be the standard edition of this invaluable treatise".—**Sarma, B. N. Krishnamurti, Svatantrādvaita or Madhva's Theistic Realism**. With a foreword by D. M. Datta, Professor of Philosophy, Patna College, Patna. Madras, G. S. Press, 1942, 76 pp. From the foreword : "It is not too much to expect that this brief, but scholarly and lucid presentation of Madhva's theistic realism will
1553. attract the attention of specialists as well as readers".—**Sastri, N. M., Study of Śaṅkara**. Calcutta, 1942, 7, 266 pp. (The book is divided into 6 chapters dealing with the source, method, ontology
1554. and epistemology of Śaṅkara's doctrine).—**Vidyaranya, Vedānta**

- Pancadaśi*. Edited with an original commentary in Sanskrit called 'Kalyāṇa Piyuṣā' by R. L. Somayaji. Tenali, 1942, 61, 6, 578, 4 pp. (The commentary is written in a lucid style and interprets word for word each śloka of the text. There are no fewer than 300 references to the Upaniṣads, elucidating the points under discussion).—**Aiyangar, T. K. Gopalaswami**, "Are Karmendriyas accepted by Akṣapāda?", *JSVOI*, III, pp. 204-214 (*Indriyas* are the outcome of egoism—a theory of the Vasiṣṭādvaitins which is not antagonistic to the theory of the aphorist Akṣapāda. The number of *Indriyas* are here discussed).—**Bhatt, G. H.**, "The Last Message of Vallabhāchārya," *ABORI*, XXIII, pp. 67-70
1555. (Śuddhādvaita School).—**Brahma, N. K.**, "Vedantic Transcendence," *PQ*, XVIII, pp. 51-62 (The Vedāntic position is the only satisfactory solution of the relation of the Absolute and the world. 'The dualism of subject and object, spirit and matter, *aham* and *idam* must have arisen within the absolute, and still must be supposed to be not touching or affecting the Absolute. This is the Vivartavāda of Śaṅkara. The duality and opposition representing the world is an *adhyāsa*, false appearance affecting the *adhiṣṭhāna* or reality of the Absolute').—**Iyer, R. Krishnaswami**, "The Supreme Donee," *JSS*, III, No. 12, pp. 45-50 (According to the Vedānta).—**Malkani, G. R.**, "Kant and Vedānta," *PQ*, XVIII, pp. 1-8 (The author says that there is a world of difference between the standpoint of Kant and that of the Vedānta, but they come very near each other in certain important aspects of their thought, and as regards the latter the Vedānta not only goes beyond Kant, but completes him).
1559. —**Modi, P. M.**, "Relation of Brahman and Jagat," *IC*, VIII, pp. 149-158 (The world is identical with Brahman not merely so far as the Being of Brahman is concerned; it is identical also in points of Consciousness and Bliss).—**Moses, Angelo**, "Vedanta Theory of Truth and Error," *PQ*, XVIII, pp. 118-124 (According to Advaita that which is real is Brahman. . . . 'The Self alone is real. The non-Self or the world of things and persons is false').—**Nirvedananda, Swami**, "What is Religion?", *PB*, XLVII, pp. 25-29
1561. (According to the Vedānta).—**Radhakrishnan, E. P.**, "Jānaghana's Contribution to Advaita," *ABORI*, XXII, pp. 186-202 (The author of *Tattvasūddhi* placed in c. 900 A.D. The paper describes the nature of the topics discussed in the work, its authorship, style etc.).—**Radhakrishnan, E. P.**, "Sukhaprakāśa—his identity and works," *ABORI*, XXIII, pp. 342-351 (Belongs to the post-Śaṅkara advaita school, and was a disciple of Citsukha. He has written a commentary on the latter's work. Date 13th century A.D.).—**Radhakrishnan, E. P.**, "Narendrapuri, a forgotten Advaitin," *PO*, VII, pp. 71-84 (In the Sarvadarśanasamgraha mention is made of Narendra as a commentator on Prakāśātman's famous Vivaraṇa. He is also known to have written on the Sārasvata system of grammar. A *tiṭṭha* written by him on
1566. Śaṅkara's *bhāṣya* on the *Chāndogyaopaniṣad* is extant).—**Raghavan,**

- V., "Ānubhūtiśvarūpācārya—Author of the *Prakaṣārthavivaraṇa*, *Iṣṭasiddhivivaraṇa*, etc.," *ABORI*, XXIII, pp. 352-368 (Explains the important place he occupies in the history of Advaita).
1567. —Raghavan, V., "Minor works wrongly Ascribed to Ādi Śaṅkara," *AOR*, Vol. VI, Pt. I. (Author discusses *Sarvavedāntasiddhāntasārasaṅgraha* and *Prabodhasūdhākara*).—Rao, Nagraj,
1568. "The Philosophy of Madhwa Dvaita Vedānta," *ABORI*, XXIII, pp. 379-385 (The most powerful philosophical attack on the monism of Śaṅkara, which can be summed up thus : i) The Advaitin's Brahman is non-different from the *sūnya* of the Buddhist; ii) the world of matter and souls is ultimately real ; iii) the individual soul is absolutely and eternally different from and dependent on Brahman ; iv) the Brahman of the śrutis is not attributeless (nirguṇa) but is the abode of the auspicious attributes ; and v) the import of śruti is not in tune with Advaita).—Rao, M. A.
1569. Venkata, "A Note on Nyāyamakaraṇḍa (Essentials of Authentic Advaita)," *QJMS*, XXXII, pp. 256-264 (An advaitic exposition by Ānandabodhācārya c. 12th century A.D.).—Rao, P. N., "Śrī Śaṅkara's Idealism and its message to our Times," *JBHC*, VII,
1570. pp. 65-80.—Sarasvati, Svami Hariharanand, "The Word and its Signification (Śabda and Artha)," *JISOA*, X, pp. 32-64 (If no notion can be entertained independently of words, the first principle of the universe must necessarily be accepted as the 'word' (śabda). Having demonstrated its perpetuality the traditional schools of philosophy proceed to prove the eternity and the
1572. transcendental character of the Vedas).—Sarma, B. N. K., "The Sūtras of Badarāyaṇa," *ABORI*, XXIII, pp. 398-404 (The earliest aphoristic manual of a 'system' of Vedānta).—Sarma, B. N.
1573. Krishnamurti, "The Life and Works of Vyāsarāya Svāmin," *IC*, VIII, pp. 285-307 (A Madhwa philosopher, critic of Nyāya and of Śaṅkara's Vedānta, he exercised great influence at the Vijayanagara court. Died in 1539).—Sastri, Suryanarayan, "Śaṅkara and the Schools of Advaita," *PO*, VII, pp. 142-148 (The doctrinal differences among Śaṅkara's followers are deemed negligible in view of their agreement as to non-dualism being the ultimate truth).
1575. —Sastri, S. S., "Śrī Śaṅkara in Cambodia?," *IHQ*, XVIII, pp. 175-179 (Śaivism of Kambuja was not advaitism of Śaṅkara, whose influence did not extend to lands beyond the seas in his life
1576. time).—Tatacharya, D. T., "Theories of Sentence-significance," *JSVOI*, III, pp. 215-228 (Discussion of the opinions of different schools of thought as to how a sentence as a combination of words
1577. conveys an idea and contributes to our knowledge).—T. S. S., "The Concept of Pramāda in Sanatsujatiam," *JOR*, XIV, pp. 268-273 (Pramāda is death which starts with Egoism and then
1578. Desire).—Turiyananda, Swami, "Vedanta and Self-surrender,"
1579. *PB*, XLVII, pp. 118-119.—Yamunacarya, "Siddhitraya." Edited with English translation and Notes by R. Ramanujachari,

M.A., and Pandit K. Srinivasacharya, Siromani," *JAU*, XII, No. 1, Supplement between pp. 44 and 45.

1580. c) SANKHYA-YOGA : Iles, W., *Notes on Yoga and Vedanta*. London, 1942, 60 pp.—Prem, Sri Krishna, *Initiation into Yoga*. Allahabad, 1942.—Saksena, S. K., "The Nature of Buddhi according to Sāṅkhya-Yoga," *PQ*, XVIII, pp. 139-146 (The author thinks that there is no satisfactory explanation of knowledge in the dualistic theory of "Sāṅkhya-Yoga," according to which the unconscious Buddhi is suddenly and mechanically illuminated by the Purusha. 'It first of all assumes that the subject and the object of experience are wholly outside experience and then struggles to bring them together').
1583. (d) NYĀYA-VAISESIKA : Gadadhara, *Caturdaśalakṣaṇī of Gaḍādhara*. With three commentaries. Vol. I, Lakṣaṇas 1 and 2. Madras, Adyar Library, 1942, XIX, 247 pp. Rev. in *JUB*, XII, II, p. 97 by H. D. Velankar : "First instalment of series of Nyāya works which the Library proposes to publish".—Nayaya-Pancanana, Visvanatha, *Bhāṣa-Pariccheda with Siddhānta-Muktāvalī*. Translated by Swami Mādhavānanda. With an Introduction by Dr. Satkari Mookerji, M.A., Ph.D. Rev. in *PQ*, XVIII, pp. 84-85 by Chandrodaya Bhattacharya : "Swāmi Mādhavānanda gives us for the first time a complete English translation of a well-known manual on the Nyāya-Vaiśeṣika system".—Gautama, "Nyāyasūtra of Gautama with Bhāṣya, A system of Indian Logic. Edited by M.M. Dr. Ganganath Jha," *PO*, VII, appendix (ii), pp. 1-27 ; (iii) pp. 385-416 ; 417-448.—Iyengar, M. B. Narasimha, "Nyāya Bhāṣkāra of Anantārya," *QJMS*, XXXII, pp. 352-374 ; XXXIII, pp. 174-195 (In this work are criticized the views of Gauda Brahmanānda expressed in *Laghucandrika*, a commentary on the *Advaita Siddhi* of Madhusudhana Sarasvati. Anantārya's dates are 1823-1863 A.D. He was a native of Melkote, Mysore State).—Sastri, N. Subrahmanya, "Syllogistic Reasoning (A comparative study of Indian with European Logic)," *JSVOI*, III, pp. 215-228 (Concludes that 'the treatment of Syllogistic reasoning in Indian logic possesses a unique interest for a thoughtful mind, as conclusively showing that we have not like other nations, borrowed our Logic and Metaphysics from the Greeks').
1588. SĀIVITE PHILOSOPHY : Pal, Dharendra Nath, *Śiva and Sakti*. 2 Vols. Calcutta, 1942.—Sakhare, M. R., *History and Philosophy of Lingayat Religion*. (Being an introduction to) *Lingadhāraṇacandrikā of Nandikeshwara with translation and full notes*. With a Foreward by Sir S. Radhakrishnan. Belgaum, Author, 134, Thalakwadi, 1942, XXVI, 682, 76, 104, 250, 20. pp. From the Foreword : "Will continue for long to be of immense use to the students of Indian philosophy and religion".—Murthy, M. R. Srinivasa, "The Alla-

- maprabhu of Siddharāma Charita," *KSPP*, XXVII, pp. 172-185 (In Kannada. Influence of Allama on Siddharāma—a view of 1591. D. L. Narasimhachar criticized).—Rao, V. Appa, "The Pāsupata and other Śaiva Schools of Philosophy," *JAHs*, XIII, pp. 173-184 (The Pāsupata system of conduct and philosophy has been of old influencing the lives and thinking of millions of people in India. An attempt is made to recount some of the sub-systems, which have 1592. fallen into disuse).—Śrī Kumara, Swami, "Vīraśaiva Darśana," *JK*, XX, pp. 496-502 (In Kannada. An address reported by Virabhadrappa Koppala).
1593. PHILOSOPHICAL MATERIALISTS : Moses, Angelo, "The Cārvāka Theory of Knowledge," *PQ*, XVIII, pp. 206-210 (Traditional philosophy admits three sources of knowledge : perception, inference and word. The Cāravākas reject the latter two, and take perception as the only means of knowledge. They moreover admit only four Tattvas, affirm that the soul is not different from the body, and assert that all phenomena of the world are spontaneously produced).
1594. —Saletore, B. A., "Historical notices of the Lokāyatas," *ABORI*, XXIII, pp. 386-397 (The Lokāyatas were more common specially in the Karnataka than elsewhere possessing five well-known centres in that region, whence they radiated their influence).
1595. BUDDHIST PHILOSOPHY : Dinnaga, *The Alambanaparīkṣa and Vṛtti*. By Dinnāga with a Commentary of Dharmapāla. Edited by N. Aiyaswami Sastri. Mylapore, The Adyar Library, 1942, I, 1596. XXIII, 1, 125 pp.—Mokṣakaragupta, *Tarakabhasa of Mokṣakaragupta*. Edited with a Sanskrit Commentary by Embar Krishnamacharya. Baroda, Gaekwad Oriental Series, 1942, 3, III, 2 pp. Rev. in *CR*, LXXXIX, pp. 136-137, by Batakriṣṇa Ghosh : A short manual of Buddhist logic by "Mokṣakaragupta, an inmate of the monastery of Jayadala in North Bengal, founded probably 1597. in the first half of the twelfth century".—Bapat, P. V., "Sankha-Likhita Brahmacariya," *ABORI*, XXIII, pp. 61-66 (Sankha Likhita is not indebted to the Brahmanical Dharmasūtrakāras, 1598. Śankha and Likhita).—Dhammapala, Bhikku, "Buddhism and Vedānta," *MB*, L, pp. 128-130 (In Vedānta Brahman and Atman are identified. This neuter Brahman widely differs from the masculine Brahman which one comes across in the Buddhist Suttas).
1599. —Piyadasi, Bhikku, "The Buddhist Conception of the Properties of Matter," *MB*, L, pp. 207-209 (The forces and qualities which are irreducible ultimates were termed by the Buddha Paṭhavi, āpo, tejo, and vāyo. These four irreducible elements collectively did the existence of all things).—Prasad, Jwala, "The Philosophy of Nāgārjuna. Is it Nihilism or the Doctrine of Relativity?", *PQ*, XVIII, pp. 133-138 (The ultimate reality according to Nāgārjuna is characterized by Śūnyata i.e., that auspicious condition in which there is a cessation of all phenomenal existence and of all perceptibility).

- Such a doctrine of absolute reality should be the last thing to be called the doctrine of relativity).—**Prem, Sri Krishna**, "Vijnānavāda," *RPR*, XI, III, pp. 51-68 (*Vijnāna* school of Buddhist philosophy as taught by Asanga and Vasubandhu stands midway between the pluralist realism of the Sarvastavādins and the monism of Nagārjuna's Mādhyāmika or Śūnyavāda school).—**Rhys Davids, Mrs. C. A. F.**, "The Man and the World," *AP*, XIII, pp. 535-540 (According to Buddhist philosophy).—**Rhys Davids, Mrs. C. A. F.**, "Gospels," *RPR*, XI, I, pp. 5-13.—**Sastri, N. Aiyaswami**, "Bhāmaha," *JSVOI*, III, pp. 25-29 (Prior to Dandin, Bhāmaha seems to have followed partly the reforms introduced by Dinnāga in logic and epistemology. Accordingly he is assigned to the school of Svatantrika Mādhyānikas of the Mahāyānic form of Buddhism).—**Soni, R. L.**, "The Buddhist Psychology," *MB*, L, pp. 95-98 (Abhidhamma Piṭaka, the second division of the Buddhist canonical literature, is almost entirely devoted to what in modern terminology may be called Buddhist Psychology).—**Thera, Narada**, "The Buddha on the so-called God-Creator," *MB*, L, pp. 47-49 ('As to the denial of a God-Creator there are only a few references. In no place, however, has the Buddha admitted the existence of a God-Creator—whether in the form of a force or being.').—**Varadachari, K. C.**, "Buddhist and Yoga Psychology," *JSVOI*, III, pp. 77-86 (Correspondence between the Buddhist and the Yōga methods of attaining ecstasy, dhyāna, prāṇā-yāma etc.).
1608. **JAINA PHILOSOPHY : Bhadrabahu**, *Paryushana-kalpasutra with Kalpalatā bodhini commentary*. Edited by Buddhisagaragani, Bombay, 1942.—**Glasesnapp, Hilmuth von**, *The Doctrine of Karmān in Jain Philosophy*. Translated by G. Barry Gifford. Edited by H. R. Kapadia. Bombay, 1942.—**Upadhyaya, Yashovijaya**, *Jñānabindu Prakaraṇa of Yashovijaya Upādhyāya*. Edited with introduction and notes and Indices etc., in Hindi by Pt. Sukhalalji Sanghavi, D. Malaviya and Hira Kumāri Devi. Bombay, 1942, 82, 135 pp.
1611. —**Jain, Jagadishchandra**, "Tattvārtha Bhāṣya aur Akalaṅka," *JSB*, IX, pp. 44-51; 97-107 (In Hindi. Tattvārtha Bhāṣya and Akalaṅka).—**Rao, G. Hanumanta**, "Anekāntavāda or the Jaina Philosophy of Relativity," *HYJMU*, II, pp. 79-92 (Attempts to bring out only those features of Jainism that reflect the relativistic principles).
1613. **MODERN INDIAN PHILOSOPHY : Besant, Annie**, *The Besant Spirit*. 7 Vols. Adyar, 1938-42.—**Maitra, S. K.**, *An Introduction to the Philosophy of Sri Aurobindo*. Calcutta, Culture Publishers, 1942. Rev. in *RPR*, XI, I, pp. 62-64 by J. Singh : "A great service to lovers of philosophy by writing a much-needed Introduction to the Philosophy of Sri Aurobindo".—**Navathe, Dattatraya Gopal**, 1616. *Samudrikaprabodha*. Bombay, 1942 (In Marathi).—**Rao, M. A.**

- Venkata, *Studies in Philosophy*. Bangalore, Maharani's College, 1942, 254 pp. Rev. in *QJMS*, XXXIII, pp. 312-314: "We congratulate the author on finding fresh and liberating meaning in the Upanishads and Gita as well as in the later dialectic of the Vedantic schools..."—**Sastri, P.**, *The Philosophy of Aesthetic Pleasure*. Annamalainagar, Annamalai University, 1942.—**Varhadapande, N. R.**, *Sukhadhukhaviveka*. Dialectical analysis of affective experience. Nagpur, Vina Prakashan, 1942, 79 pp.—**Aiyar, K. Balasubramania**, "The Message of Sri Ramakrishna," *IR*, XLIII, pp. 345 (A Review of *Sri Ramakrishna and Spiritual Renaissance* of Swami Nirvedananda, Calcutta, the Ramakrishna Mission of Culture. The reviewer observes: "The message of Sri Ramakrishna is needed more than ever at the present juncture in the world's history, when the civilization of the western world is about to collapse entirely under the weight of its materialistic and heartless competition and the European nations wading through the blood of brothers are trying to readjust their domestic or foreign affairs").—**Asheshananda, Swami**, "Sri Krishna and His Message," *PB*, XLVII, pp. 370-373 (The gospel preached by Śrī Kṛṣṇa is the gospel of strength and fearlessness. He advocated a dynamic view of life which must throw away weakness and inertia like poison from society and the body politic).—**Banerjee, N. V.**, "Swami Vivekanand's Vision of things to come," *PB*, XLVII, pp. 429-432.—**Chattopadhyay, S. K.**, "Does Consciousness Exist?," *CR*, LXXXII, pp. 242-251 (Criticism of Wm. James who said that it does not exist as an entity, though it does as a function, thus denying the existence of the personal self while re-asserting the reality of mind or minding).—**Chattopadhyay, S. K.**, "Mind as the Faculty of Knowing," *CR*, LXXXII, pp. 43-52 (The Kantian viewpoint is explained and contrasted with the Vedānta and the Sāṃkhya theories of perception).—**Chubb, N. N.**, "Whither Man? II The Philosophic Mind," *AP*, XIII, pp. 352-356 (The article treats of the higher levels of human evolution).—**Das, Kapileswar**, "Where all Contradictions Harmonize," *PB*, XLVII, pp. 291-292 (Teaching of Śrī Rāmakṛṣṇa).—**Das, Saroj Kumar**, "Rabindranath and the Philosophy of our People," *MR*, LXXI, pp. 84-87 (In India philosophy has ever sought alliance with poetry. This philosophic poetry which is listened to and sung by people who are illiterate permeates their life and sinks deep into the sub-conscious mind of the country).—**Gambhirananda, Swami**, "The Emphasis Shifts," *PB*, XLVII, pp. 214-221 (Teachings of Śrī Rāmakṛṣṇa).—**Gupta, Nalini Kanta**, "Whither Man? I An Aspect of Emergent Evolution," *AP*, XIII, pp. 347-351 (The article treats of higher levels of human evolution).—**Heimann, Betty**, "The Philosophy of Flux, an analogous study in Heraclitean and Indian Thought," *ABORI*, XXIII, pp. 177-186 ('Heraclitus is for the Westerner who has limited himself by his rigid reasoning 'Skoteinos' obscure or unsystematic. In the light of comparison

- with the productive traditions of Indian thought we appreciate the richness and premise, *i.e.*, the elasticity of mind of this original and fertile thinker'.—**Hiriyanna, M.**, "A New Theory of Truth," 1630. *IR*, XLIII, pp. 17-18.—**Iyer, V. S.**, "Philosophy as such in India, (A Misapprehension)," *AP*, XIII, pp. 6-13 (The author here analysis the fundamental difference in philosophic thought, East and West, and shows the way which Indian Philosophy indicates to the attainment of the 'Truth of Truths').—**M.**, "Teachings of Sri Ramakrishna," *PB*, XLVII, pp. 1-3 ; 65-68 ; 113-118 ; 161-165 ; 209-213 ; 257-262 ; 305-309 ; 353-358 ; 401-406 ; 1633. 449-455 ; 497-500 ; 545-549).—**Mitra, C.**, "Intellect and Intuition," *CR*, LXXXV, pp. 36-42 (A comparative study in Bergson). 1634. —**Mitra, S. K.**, "Sri Aurobindo's Conception of Intuition," *PB*, XLVII, pp. 332-338 (A reply to 'A Vedantist' on "Shankara and Aurobindo" below, who maintains that Aurobindo has no faith in intuition).—**Naidu, P. S.**, "The Empirical Basis of Religion," *PB*, XLVII, pp. 95-99 (Holds that empiricism in the field of religion is entirely different from scientific empiricism).—**Ph. D.**, "Indian Thinkers on Aesthetics," *AP*, XIII, p. 396 (A summary of N. S. N. Sastry's "The aesthetic problem," No. 1640 below). 1637. —**Radhakrishnan, Sir Sarvepalli**, "Bharatiya Vidya," *BV*, III, II, pp. 109-112 (A popular address).—**Ray, Benoy Kumar**, "Rubindranath on the Finite and the Infinite," *VBQ*, VIII, III, pp. 3-24 (The Infinite or Jivan-Devata needs the finites and needs them most. The relation between the two is one of intimate love and without love god-head is never fulfilled. The finites are not passing phenomena nor are they unreal. A truly organic relation exists between the two, the Infinite and the finite, inasmuch as one exists in and through the other).—**Saksena, S. K.**, "Indian and Western Idealism," *RPR*, XI, IV, pp. 46-50 (Argues that Hindu idealism differentiates transcendental consciousness from phenomenal, consciousness, and regards both mind and matter as only aspects of Pradhansi).—**Sastri, N. S. N.**, "The Aesthetic Problem," *H-YJMU*, II, pp. 93-113 (An able survey of the development of aesthetics in India and in the west).—**Sastri, S. S. S.**, "Word and Sense," *ABORI*, XXIII, pp. 424-430 (Is identification the primary function of all language ? If so the nirguṇa would then be vācya in the primary sense ; and the saguṇa the vācya in the secondary sense. And the adoption of this view would have the merit of conforming to the wider implication of the doctrine of akhaṇḍārtha). 1642. —**Sharvananda, Swami**, "Intuition. Mental and Supermental," *PB*, XLVII, pp. 462-468 (In India the word intuition or better *aparokṣānubhūti* assumed a very important role as an instrument of higher knowledge. The author here discusses it in the light of the Sāṃkhya, Yoga and the Vedānta and contrasts it with the treatment of it in European thinkers).—**Souza, Machado, R. De.**, "O Pessimismo na Filosofia Indiana," *BEAG*, I, pp. 200-205 (In Portuguese. Pessimism in Indian Philosophy).—**Srikantaya, S.**, "Sri

- Ramkrishna Paramhansa," *QJMS*, XXXIII, pp. 207-225 (His philosophy is discussed).—**Varadachari, K. C.**, "Sri Aurobindo and his Philosophy of the Individual Self," *PQ*, XVIII, pp. 170-174 (Do all things belong to and are derived from one single instance? Is there any thing, or characteristic in common between matter, the souls and the Divine? How is the unconscious a degradation of the superconscious, which is the source of all these? Śaṅkara explained this process of degradation by his theory of *vivarta*; Bhaskara by his theory of limitation (*upādhi*). Sri Aurobindo explains it as the descent of the Spirit itself into material nature).—**Vasavda, A. U.**, "Modern Thought and S. Radhakrishnan," *BV*, IV, I, pp. 41-50 (Radhakrishnan 'seeks to build a bridge between the traditional knowledge of the East and the new knowledge and energy of the West that each may be enriched by the qualities of the other. His service to Indian thought is equally great').—**A. Vedantist**, "Shankara and Aurobindo," *PB*, XLVII, pp. 192-198 (Examines the main points of difference between Śaṅkara and Aurobindo, in reviewing *The Philosophy of Sri Aurobindo* by S. K. Mitra and *Sri Aurobindo's The Life Divine* by V. Chandrasekharan. See No. 1634 above).—**Walkar, William Ewart**, "Prologue to Karma," *AP*, XIII, p. 412.—**Yewdale, Merton, S.**, "Young and Old Souls in Early Life," *AP*, XIII, pp. 104-108 (Karma).—**Zimmer, Henry R.**, "Sri Ramakrishna and our Modern Tortured world," *PB*, XLVII, pp. 512-517 (A popular address).

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1651. **Bhagavad-Gita, The Gospel of the Lord Shree Krishna**. Put into English by Shree Purohit Swami. London, Faber and Faber, 1942, 95 pp.—**Dikshitar, V. R. Ramachandra**, *The Lalita Cult*. Madras, University of Madras, 1942, 110 pp. Rev. in *NR*, XVII, pp. 79-80 by D. G. Dandoy: "The data given in the book are valuable, but no one except an 'orthodox Hindu' will accept the conclusions on the alleged evidence".—**Desika, Sri Vedanta, Sri Pāṇcarātra Rakṣā of Srī Vedānta Deśika**. Critically edited with notes and variant readings by Pandit M. Duraiswami Aiyangar and Pandit T. Venugopalacharya. Madras, Adyar Library, 1942. Rev. in *JUB*, XII, II, p. 97 by H. D. Velankar: "A treatise on the tenets and special rights and rules of daily religious conduct of the followers of the Pāṇcarātra. The author lived in the 13th and 14th centuries A.D.".—**Paramasamhita of the Pancharatra**. Text edited with English, translation and introduction by S. K. Aiyangar. Baroda, Gaekwad's Oriental Series, 1942, 45, 208, 232 pp.—**Rangacharya, Rao Bahadur M.**, *The Hindu Philosophy of Conduct. Being Class-lectures on the Bhagavad-Gita*. Vol. I. Edited by M. R. Sampathkumaran. Madras, Natesan & Co., 1942, 16, 752, 21, pp. Rev. in *QJMS*, XXIII, p. 231 by S. S(rikantaya): "They are a series of lectures delivered by a de-

- vout Hindu and believer in Hinduism to a class of believing Hindus".—Ray, Sri Amarendra Nath, *Sakta Padāvali*. Calcutta, University Press, 1942, XXXI, 27, pp. Rev. in *NR*, XVIII, pp. 395-396 by H. Goetz: "A veritable prize-book for all pious Hindus and every one interested in Hinduism."—Raya, Panchanana, *Gauriya Culture. Its Origin and Spread in Ancient India*. Jaipur, Jaipur State Press, 1942. Rev. in *JIH*, XXI, pp. 247-48 by C. S. Srinivasacharyar: "An attempt to trace the evolution of the creed of love (Prema) from ancient times down to the age of Śrī Chaitanya".—Roy, S. C., *The Bhagavad Gita and Modern Scholarship*. London, Luzac, 1942, XVIII, 270 pp. Rev. in *NR*, XVI, pp. 526-528 by P. Dandoy: "Distinctly meant for scholars. Its object is to discuss in the light of modern research the puzzling problem of the character and composition of the *Gita*".—Sastri, K. R. R., *The Evolution of Indian Mysticism*. Bombay, International Book House, Ltd., 1942, 129 pp. Rev. in *The Hindu*, 27th Oct., 1945 by K. C. Varadachari: "Attempt to survey the course of Indian mysticism through the ages up-to-date".—Singh, Santosh, *The Spirit of the Gita*. Allahabad, Author, 1942, Rev. in *NR*, XVII, p. 79: "Gives a good clear summary".—Bhagavatpadacharya, Sankara, "Saundarya Lahari," *JSS*, III, No. 12, pp. 25-32; No. 13, pp. 33-48 (An ode to the goddess in a hundred stanzas—a Tantric work. Rare and hitherto unpublished with three commentaries of Lakṣmidhara, Saubhāgyavardhini and Aruṇamōdini).—Desika, Sri Vedanta, "Brahma-Sabda Vṛtyanupapatti Vāda of Śrī Vedānta Deśika. Translated into English by M. B. Narasimha Iyengar," *QJMS*, XXXIII, pp. 15-21.—Dikshit, Appaya, "Śrī Śivādhyāna-paddhati. Edited by P. P. S. Sastri," *JSVOI*, III, pp. 277-288.
1664. —Divanji, P. C., "Origin of the Bhāgavata and Jain Religions," *ABORI*, XXIII, pp. 107-125 (Earliest date is c. 3050 to 3000 B.C. and the latest c. 1100 B.C. and both are evolved from the Nivṛtti dharma).—Gambhirananda, Swami, "Mysticism as a social Force," *PB*, XLVII, pp. 455-462 (The spiritual inspiration for a Divine life urged into being by the sublime lives of the mystics makes mysticism an invaluable human asset. Once that is ensured, the upward trend of society is amply assured. But if spiritual springs dry up, society will gradually go down to the level of the beasts).
1666. —George, S. K., "Wanted—A New Gita," *AP*, XIII, pp. 304-306 (What is the Nishkama Karma which Mr. George appreciates in the *Gita* but action performed as duty without concern for its fruits?).—Gupta, N. N. Sen, "Two Technics of Mystic Contemplation: A Study in the Shaiva Discipline," *PQ*, XVIII, pp. 125-132 (i) The Technic of Madhya Bhava. ii) The Technic of Expansive Consciousness).—Medhi, K. R., "The Philosophical Aspect of the Assam Brajāvali Literature," *JARS*, IX, pp. 13-30 (Assam Vaiṣṇavism is a Bhakti cult and the greatest exponent of this school is Śrī Śankar Deva).—Medhi, K. R., "The Brajāvali Literature in Assam," *JARS*, IX, pp. 57-72 (A disquisition on the

- Bhakti cult with special reference to the Assam School of Bhakti as propounded by Śrī Śankar Deva, whose distinguishing feature is the doctrine of Eka-Śaraṇa).—Mukherjee, K., "The Baul Singers of Bengal," *NR*, XVI, pp. 296-310 (They have had considerable influence on the religious poetry of Tagore).—Narayanan, V., "Sahasranāma and Tiruvaymozhi," *GBC*, pp. 435-437 (The Tiruvaymozhi is an annotation of the thousand names of Viṣṇu).
1672. —Nilameghacharya, K. B., "Śrī Gīta Mahima," *JSVOI*, III, 1673. (An appreciation of the *Bhagavad Gīta*).—Raja, C. Kunhan, "Bhagavad-Gīta," *RPR*, XI, I, pp. 29-40 (Does the text of the *BG* record the very words of Śrī Kṛṣṇa?).—Sandesara, B. J., "Stambhanṛpārśvanātha Stūthi," *Trm.*, VI, pp. 519-522 (In Gujarati. Prayer to Pārśvanātha).—Sarma, D. S., "Shraddha and Jnana," *PB*, XLVII, pp. 24-25 (Discussed in the *Bhagavad Gīta*, Ch. XVII).
1676. —Sarma, R. N. R., & Rukmini, M. A., "Is there need for a New "Gita"? *AP*, XIII, pp. 468-473 (The authors here express their reactions to Mr. S. K. George's article, No. 1666 above).—Sastri, K. S. Ramaswami, "The Evolution of Indian Mysticism: VIII Mediæval Mysticism, west and south, and the outlook to-day," *AP*, XIII, pp. 26-30 (Concluding article of the series, in which the evolution of North Indian, Western Indian, and South Indian mysticism is traced, and their characteristic features and differences discussed).—Shankaracharya, Shri (Dr. Kurtkoti), "Towards a New World Order—The Gīta," *MR*, LXXII, pp. 467-470 (Gīta, an object lesson for all humanity for all eternity).—Sharma, S. R., "The Imperial Mystics of Delhi," *ABORI*, XXIII, pp. 483-493 (Among the Mughals).—"Shri Lalita Panchadasi Stūthi," *JSS*, 1680. IV, No. 13, p. 4.—Varadachari, K. C., "Bhaktisara Yogi and his Philosophy of Religion or Alvar of Tirumalisai (Mahisa—Sara-puri)," *JIH*, XXI, pp. 82-116 (Tirumalisai also called Bhaktisara was the fourth Ālvar saint of the Tamil Vaiṣṇavas. An account of his life and doctrines as contained in his two works *Nānmukhan* 1682. *Tiruvandādi* and *Tirucchanda Viruttam* here follows).—Varadachari, K. C., "Śrī Kulaśekhara's Philosophy of Devotion," *JSVOI*, III, pp. 1-22 (King Kulaśekhara (c. 7th century) was a great Ālvār. His *Perumal Tirumoli*—a work on mysticism is divided into ten sections, each on an attitude taken by the devotee towards his 1683. object of devotion).—Varadachari, K. C., "The Philosophy of Religion of the Alvars (1-3)," *JSVOI*, III, pp. 153-190.—Varadachari, K. C., "Psychology of Freedom and Religious Consciousness in Kulaśekhara's Philosophy of Devotion," *NIA*, V, pp. 210-212 (Kulaśekhara never craves for freedom, liberty as such. For to him the life in the divine as of the Divine, as belonging eternally to the Divine has rendered the dread, the *ghora*, almost non-existent, and his own *existence* has been guaranteed a reality and excellence. It is thus that the Prapatti Mārga gets rid of the mystical night of liberty through the religious consciousness of a conscious birth into the Divine life, by a jump or dialectic so exquisitely suggested by

- the two figures of the Veda, the *asambhuti* and *sambhuti*, which are instructed to be practised together there).—Varadachari, K. C., "Some Contributions of Ālvārs to the Philosophy of Bhakti," *ABORI*, XXIII, pp. 621-632 (The Ālvārs' bhakti is a more comprehensive and fundamentally universal devotion of God through surrender entire or total of the individual. It is not a mere devotional path prescribed to the followers of Vedic knowledge and Vedic karma as the fulfilment of their desires in God).—Varadachari, K. C., "Sublimation and Substitution," *AP*, XIII, pp. 87-90 (Rejoinder to "ends and sayings" for November 1941 appearing in *AP* where an article of the author had been criticised. The article referred to was on "The doctrine of Substitution in Religion and Mysticism," *JSVOI*).—Venkatakrishnan, S. R., "Śrī Kumāra Kurupurar Swamigal, a Contemporary of Saint Tulasidas," *JBHU*, VII, pp. 81-84.—Vijaya-Tunga, J., "The Company of Mystics," *AP*, XIII, pp. 357-360 (Attempts to unravel the confusion which exists in the public mind on the subject of mysticism. The genuine mystic is the rare flower of humanity; he is one who knows; all other men opine).

ASCETICISM

1689. Brewster, A. B., "Some Musings on Tapas," *RPR*, XI, IV, pp. 51-55.—Koch, Wolfram H., "The Hermit Life," *PB*, XLVII, pp. 36-38 (All religions with the gradual drying up of hermit life as one of their expressions have lost untold driving power and blessing . . .).

RELIGION

1691. HINDUISM : De, S. K., *Early History of the Vaiṣṇava Faith and Movement in Bengal*. Calcutta, General Printers and Publishers, 1942, IV, 535 pp. Rev. in *IC*, VIII, pp. 403-404 by B. Ghosh : "This is a great book to be treasured for years to come as the best exposition of Bengal Vaishnavism." Also in *IHQ*, XVIII, pp. 279-283 by R. Basak.—Divekar, Mahadevashastri, *Akhila Hindukaritaṅ Navā Hindudharma*. Miraj, Author, 1942, 512 pp. (In Marathi).—Joshi, Pandit Laxmanshastri, *Hindudharmāci Samikṣa*. Wai, 1942 (In Marathi. This is an examination of Hinduism).—Madhavacarya of Vijayanagara, *Kāla-Mādhava—Kārika of Mādhavācārya of Vijayanagara*. Edited with commentary of Bhaṭṭa Vaidyanātha Sūri. Poona, 1942, 48 pp. (Calendar of religious rites and duties to be performed during the Hindu year).—Nandimath, S. C., *A Handbook of Vīraśaivism*. Dharwar, I.E. Association, 1942, 268 pp. Rev. in *NR*, XVII, p. 79, by G. Dandoy : "... rightly claims to be the first and authoritative exposition of Vīraśaivism by a scholar who has made a profound study of the subject".—Savarkar, Vinayak Damodar, *Hindutva*, Poona, 1942.—Aiyangar, A. N. Krishna, "The Secret Doctrines of the Śrīvaiṣṇavas," *NIA*, V, pp. 157-164 (The eternal truths, viz., *tattva*, *hita*, and *puruṣārtha* or *mokṣa*,

- are guarded closely by the ācāryas or teachers and imparted by them to their pupils with due consideration and discernment).
1698. —Banerjee, A. K., "The Mother Divine," *PB*, XLVII, pp. 468-473 (The image of Durga—the Mother Divine).—
1699. Banerjee, A. K., "The Hindu Outlook on the Universe," *PB*, XLVII, pp. 507-512 (That there is a divine plan in the universe; and that all the phenomena of the world—all the creations and destructions, all the upheavals and catastrophes, all the enjoyments and sufferings, take place in accordance with that plan and contribute to the realization of the divine ideal immanent in it).—
1700. Chattopadhyay, K. P., "Dharma Worship (Illust.)," *JRASB*, VIII, pp. 99-135 (An old cult in Bengal).—
1701. Chaudhuri, Nemimadhab, "The Indian Cow-herd God," *JBORS*, XXVIII, pp. 384-405 (Repudiates the theory of Bhandarkar that the cow-herd god was an independent deity of Christian origin, later identified with the epic hero).—
1702. Deopujari, M. B., "Dynamic Character of Hindu Civilisation," *MR*, LXXI, pp. 580-581 (The burden of the teaching of all Indian seers is *choraveti*, i.e., 'move on and expand; be dynamic and active').—
1703. Desai, B. L., "Aluṇa," *Trm*, VII, pp. 27-33 (In Gujarati. A kind of vow which Hindus and specially girls in Kathiawar take under which they eat only fruits and some light saltless food).—
1704. Dikshitar, V. R. R., "Early Tamil Religious Literature," *IHQ*, XVIII, pp. 1-19 (The period of five centuries commencing with 500 A.D. may be generally characterised as an age of religious revival. This was due to the progress of Jainism and Buddhism which led to a severe form of reaction in the shape of propaganda work by Nayanmars and Ālvars. The author describes the work of the saints like Tirumūlar, Kāraikkāl, Ammaiṃār and the Ālvars).—
1705. Gambhirananda, Swami, "When Shiva danced and Meditated," *PB*, XLVII, pp. 310-317 (The two aspects *viz.*, Śiva and Natarāja have been reflected in the national life of India, and activism and meditation have become her watchwords).—
1706. Batakrishna, "Hindu Ideal of Life," *IC*, VIII, pp. 219-234; 373-389 (According to the Gṛhyasūtras and the Sravatsūtras. These Sūtras present a defeated Hinduism before it was transformed into 'Catholic Hinduism' which became the truly national culture of India in the centuries immediately preceding the Christian era after assimilating Vaiṣṇava, Jaina and Buddhist values).—
1707. Iyer, R. Krishnaswami, "Sri Sringeri Mutt," *JSS*, IV, No. 13, pp. 1-7.
1708. —Karmarkar, A. P., "Some Nude Gods in the Hindu Pantheon (Their Proto-Indian Origin and Development)," *ABORI*, XXIII, pp. 214-223 (Discusses the origin of the nude representatives of the deities and attempts to connect them with "their nude brethren of the proto-Indian times").—
1709. Keny, L. B., "The Origin of Nārāyaṇa," *ABORI*, XXIII, pp. 250-256 (The name of this supposed Āryan God is a combination of three distinct and pure Dravidian words, *viz.*, nar-ay-an. Nar or Nir is water, 'ay' in Tamil means 'to lie in a place'; and 'an' is the male personal termination in Dravidian;

- the whole meaning 'one lying on water.' Hence the author identifies Nārāyaṇa of the Āryan pantheon with Āṇ of the
1710. Mohenjo Daro triad).—**Krishnaswami, M. A.**, "An Aspect of Sri Krishna, the General," *Tr*, XIV, pp. 283-287 (An attempt to obtain a full perspective of Śrī Kṛṣṇa, and with this object the author examines those aspects which made him the leader of men).
1711. —**Kumar, Swami Shri**, "The Linga in Veerashaivism," *PB*, XLVII, pp. 181-185 (Elucidation from the Vīrāśaiva point of view of Āṇ, Āṇi and Amma found in the Mohenjo Daro inscriptions as deciphered by the Rev. H. Heras).—**Mukerjee, Subodh Chandra**, "Revival of Hinduism," *MC*, XI, Pt. 2, pp. 1-5 (With the inspired teaching of Paramahansa Śrī Rāmakṛṣṇa Hindus have come to have a renewed faith in the religion of their ancestors. This indeed is a renaissance, a rebirth, a revival of Hinduism).
1713. —**Narahari, H. G.**, "The Prārabdhadhvāntasamhṛti of Acyutaśarma Moḍak," *NIA*, V, pp. 115-118 (Acyutaśarma Moḍak wrote this treatise at Pañcaviṭi in Ś.S. 1741. (1819 A.D.). The author holds that the existing theory of karma (*Prārabdhavāda*) which holds that man's past deeds (*Prārabdha*) have control over all his present activities on earth, is not merely unauthoritative but is also thoroughly unfounded. It proceeds only from a misunderstanding or lack of knowledge of the text which expounds the theory. The correct view of karma is that a man's *Prārabdhakarma* brings him happiness or misery in accordance with his deeds in his previous life or lives, as also his own will and effort and his sub-conscious impressions (*Saṁskāra*).—**Patil, D. R.**, "Rāmapujecā Purāṇavaścānusār Vicār," *BISMQ*, XXIII, pp. 1-10 (In Marathi. Discusses the origin of Ramaism in the light of the new material from the Purāṇas).—**Patracharya, K. Srinivasa**, "Rudra in the Krishna Yajurveda," *GBC*, pp. 446-448 (Holds that in the Kṛṣṇa Yajur Veda the use of the word 'Rudra' is only with reference to 'Agni,' or failing it, to some cruel god, and that the popular
1716. Śiva as such is not referred to at all in the Veda).—**Ribeiro de Santana, Altino**, "O ideal religioso de Tagore," *BEAG*, I, pp. 73-78 (In Portuguese. Tagore's religious ideal).—**Samphurnanand**, "Bhāratiya Śrīṣṭīkrama-Vicār," *NPP*, XLVI, pp. 289-336 (In Hindi. Thoughts on Creation).—**Sarasvati, Svami Hariharananda**, "The Inner Significance of Linga-worship (Illus.)," *JISOA*, IX, pp. 52-80.—**Sarasvati, Svami Hariharananda**, "Stolen clothes (Cīra Haraṇa)," *JISOA*, X, pp. 103 (Explanation of the bacchanalia of Śrī Kṛṣṇa (rāsa līla): we should never try to imitate the behaviour of those above us, if this behaviour seems to contradict the sacred precepts).—**Sastri, C. Virabhadra**, "Sarasvatiya Bhartṛtva Vicāra," *KSPP*, XXVII, pp. 41-45 (In Kan-nada. Is Sarasvati wife to Brahma? No basis in the Veda).
1721. —**Sastri, P. P. Subrahmanya**, "Two Rare Treatises of Śaktism," *GBC*, pp. 432-434 (The *Ānandalahari* of Śrī Appaya Dīkṣita, wherein the view is advocated that the Universal Mother or Cīchakti is

- the Supreme Being, and the *Saubhāgya-Candratapa* of Śrī Nilakantha Dikṣita, wherein also the Devi cult is celebrated).—**Syed, Muhammad Hafiz**, "The Aryan View of Life," *RPR*, XI, pp. 5-13.
1723. —**Talasikar, V. R.**, "Social Implications of Hindu Philosophy," *PB*, XLVII, pp. 568-572 (Implications of the fourfold paths of liberation : Social liberation or Dharma, economic liberation or Artha, *i.e.*, wealth, sexual liberation or Kāma, and spiritual liberation *i.e.*, Mokṣa or final emancipation).
1724. **BUDDHISM : Jayewardene, J. R.**, *Buddhist Essays*. Mount Larinia, Ceylon, 1942.—**Altekar, A. S.**, "Contribution of Buddhism to Hindu Culture," *MB*, L, pp. 132-138 (Buddhism has profoundly influenced Hindu religion and philosophy, literature and social customs, art and architecture).—**Arya Mitra**, "Atta or Anatta," *MB*, L, pp. 214-217 (On the denial of the existence of the soul in Buddhism).—**Bailey, H. W.**, "Hvatanica IV," *BSOS*, X, IV, pp. 886-924 (Gives texts to illustrate the religion of Khotan).—**Chatterjee, J. C.**, "Buddha and Dharma—Chapter II," *BP*, X, I, pp. 7-18.—**Chow, Fa.**, "Sūkara-Maddava and the Buddha's Death," *ABORI*, XXIII, pp. 127-133 (Regarding the translation of 'Sūkara-Maddava' as 'dried boar's flesh' which caused the Buddha's death. The author concludes that 'there is greater likelihood of Sūkara-Maddava being a plant or fungus liable to poison the body sometimes, rather than 'boar's flesh,' particularly as older Chinese sources . . . are definitely in favour of the vegetarian interpretation').—**Das, Sukumar Ranjan**, "Buddha's Ideal of Humanity," *MB*, L, pp. 345-346 (That all activities should be based on truth, that violence should be met by non-violence, that hatred should be counter-acted by love is the ideal of humanity which the Buddha preached).—**Dikshit, M. G.**, "A New Buddhist Sect in Kanheri," *IHQ*, XVIII, pp. 60-62 (Corrects Buhler's reading and reads '*Atha Aparīselesu*' for '*aṭhasu puris (esu) lesu*.' With this emendation the inscription would be translated as, "A cave and a water cistern have been excavated (as) meritorious gift of the community of ascetics from the four quarters, as a special property of the Aparāśaila (sect), residing here, . . . for the benefit of her parents. . . etc.').—**Gokhale, V. V.**, "The Chinese Tripitaka," *ABORI*, XXII, pp. 220-235 (Canonical part of the Chinese Buddhist literature).—**Jhaveri, Dewan Bahadur K. M.**, "What Buddhism has done for Humanity," *MB*, L, pp. 20-21 (The Buddha broke the hierarchy of the Ruling, *i.e.*, the sacerdotal class, and aimed at the greatest good of the greatest number).—**John, D.**, "Buddha's Visit to Lanka," *BP*, X, I, pp. 19-25.—**Kaikini, V. M.**, "Lord Buddha's place in the Development of Aryan Culture," *BP*, X, II, pp. 38-52.—**Mani, C. C.**, "The Significance of Tathagat in Pali Literature," *BP*, X, III, pp. 79-82.—**Mankad, D. R.**, "Kalki—The Earliest Check to Biddhism," *NIA*, IV, pp. 337-343 (Buddhism met with its first check within

- about 10 to 15 years of the Buddha's death with the rise of the Śaishunagas, who were Nāgas and therefore Śaivites, and who considered it their duty to fight the growing menace of the heretics, the Jains and the Buddhists. This part of the religio-political history is preserved in the Kalki Purāṇa. Kalki was a son of a Brahman chief who led a regular campaign against these heresies. He united all the Kṣatriyas under one common banner to defend the orthodox faith).—**Matsuddi, Umesh Chandra**, "Buddhism in India," *MB*, L, pp. 106-110 (A brief survey from earliest times).
1738. —**Metteya, Bhikku**, "Lord Buddha—the First Liberator of Slaves," *MB*, L, pp. 173-179 (Holds that it is neither Christianity nor Islam that liberated the slave. It was Buddhism that did it).—**Mukerjee, Radhakamal**, "The Social Values of Buddhism," *MB*, L, pp. 24-28; reprinted on pages 152-156 of the same volume (In a world rent asunder by human wickedness and cruelty there is need of a world religion which can restore man his sanity and sense of fellowship. The secret of self-knowledge is the secret of love. The secret of self-transcendence is the essence of infinite goodness and charity).—**Munshi, D. C.**, "Gujerātmā Boudha Dharma Pracār," *Trm*, VII, pp. 67-85 (In Gujarati. The propagation of Buddhism in Gujarat).—**Neel, Alexander David**, "Concerning Aum Mani Padme Hum Hri!", *MB*, L, pp. 250-255 (The essence of the formula may be given as: "In me, as in the world, is the jewel of the eternal Essence. The phenomena that constitute the world are transient, while I, identical with the Reality, with the Being-ness, I remain eternally).—**Padhye, K. A.**, "Buddha and Yājñavalkya," *BP*, X, II, pp. 61-67.—**Padhye, K. A.**, "The Warkari sect of the Deccan—an offshoot of the Mahāyāna Buddhism," *MB*, L, pp. 28-30 ("Wari-kari" means making frequent visits. The term is applied to the sect which bears this name, because of the frequent visits they pay to the temple of Śrī Vithoba of Pandharpur in the Sholapur District. The author gives a short history of this temple, and holds that Warkari sect is greatly influenced by the Mahāyāna thought).—**Padhye, K. A.**, "The Warkari sect of the Deccan, an offshoot of the Mahāyāna Buddhism," *BP*, X, IV, pp. 125-129 (See No. 1744).—**Sarkar, Guru Das**, "Some Aspects of Buddhist Art and Culture (mainly Mahāyāna)," *CR*, LXXXIII, pp. 164-173 (Art is one of the most effective spiritual and social solvents which acts on divergent creeds and communities, smoothing their relations and bringing together official social groups. It has been very perfectly defined as the *lingua franca* of spiritual culture. The author deals with the art which the Mahāyāna form of Buddhism inspired).—**Sarkar, Mohendra Nath**, "The Spirit of Buddhism," *MB*, L, pp. 168-172 ("Buddhism as a system of philosophy is essentially an effort to get rid of the fixed and rigid concepts. It is the doctrine of becoming. It sees the whirling process of change controlling events and things").—**Sastri, K. A. Nilakanta**, "Buddhism in South India," *MB*, L, pp. 157-167 (From the earliest times to the 14th

- century A.D. and even later Buddhism held a considerable place in South India, and left its mark in the monuments and literature of the land).—**Sen, Siva N.**, "Buddha and Evolution of Buddhism (Illust.)," *MR*, LXXII, pp. 473-477 (Deals with the life of the Buddha, the Hinayāna, the Mahāyāna, and missionary effort).
1750. —**Sircar, Dinesh Chandra**, "Entry of Buddhism in China," *MB*, L, pp. 188-192 (Holds that the Chinese received Buddhism from Central Asia and not directly from India).—**Vajira, Sister**, "Buddhist Women of Fame: Mahāpajāpati Gotamī; Bhadda Kaccānā; and Sanghamittā Therī," *MB*, L, pp. 34-38 (The first two, aunt and wife respectively of the Buddha, are closely connected with him, while the third, a daughter of Aśoka, is closely connected with Ceylon).—**Vira, Bhikku**, "Buddha is your own Avatara," *PB*, XLVII, pp. 382-384 (According to the Purāṇas the Buddha is the ninth Avatāra of Viṣṇu. A conspectus of his teachings is here attempted).
1753. **JAINISM: Vijaya, Muni Ratnaprabha, Sramana Bhagavan Mahavira**. Vol. II, Pt. I, containing 116 Sūtras of *Kaṭha Sūtra*. Text and English translation. Poona, Oriental Book Agency, 1942.
1754. 36, 19, 290. pp.—**Vijaya, Muni Ratnaprabha, Sramana Bhagavan Mahavira**. Vol. III, *Gaṇadharavāda* with Hemachandrasuri's Tika and English translation. Poona, Oriental Book Agency, 1942, 36, 538 pp.—**Bhattacharya, Harisatya**, "Nārāyaṇas, Pratinārāyaṇas and Balabhadras," *JA*, VIII, pp. 36-40; 50-56 (The fundamental theory of the Christian religion, viz., its Son-of-Man dogma is implied in the Nārāyaṇa doctrine in Ancient India. The article is concerned so far with the Jaina version of the *Rāmāyaṇa*).
1756. —**Chavundaraya**, "Cāvundarāyaṇa Purāṇa. Edited by N. Anantarangachar," *KSP*, XXVII, pp. 23-40; 41-48 (In Kannada. Jaina hagiological literature. Eleven Short biographies of
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1847. Buddhist caves in Khotan and other places).—Windekens, A. J. Van., "Recherches Sur l'etymologie des deux dialectes tokhariens," *BSOS*, X, IV, pp. 932-940 (In French. Researches into the etymology of two Tokharian dialects in Central Asia).

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1849. Kinship Terms," *HJAS*, VI, pp. 313-337.—Ekvall, Robert B.,
1850. "Tibetan Pilgrim's Progress," *As*, XLII, pp. 11-14; 111-114 (Adventurous but true tale of seven days trail to the Yellow River
1851. Crossing).—Roderich, George N., "The Epic of King Kesar of Ling," *JRASBL*, VIII, pp. 277-311 (Deals with the various versions of the same).—Shafer, Robert, "Annamese and Tibeto-
1852. Burmic," *HJAS*, VI, pp. 399-402.—Simon, W., "Tibetan dān, ciñ,
1853. kyin, yin, and ham," *BSOS*, X, IV, pp. 945-975 (As these words show one common aspect in their etymologies, it is here suggested that they arose through coalescence of their etymons with the suffix *na* "in"—or in the case of *ham* with the negation *ma* (or *mi*)—and that after the coalescence the final vowel was lost).

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- H., "A Century of Progress in Burmese History and Archaeology," *IAL*, XVI, pp. 60-69 (An important feature of this article is the fairly exhaustive bibliography, which is appended).—**Saraswati**, 1862.
- S. K., "Temples at Pagan," *JGIS*, IX, pp. 5-28, 8 pl.—**Singh**, 1863.
- Anup, "The Rebel Premier of Burma," *As*, XLII, pp. 17-19
1864. (A sketch of U Saw).—**U Saw Ohn Tin and U Kyin**, "The Hyderabad and Burma Courts at the Imperial Institute," *IAL*, XVI, pp. 21-27, 2 pl. (The Imperial Institute provides in its Exhibition Galleries a permanent exhibition of the life and scenery, the arts and industries, of all countries of the Overseas Empire. Here is a description of two of its sections Burma and Hyderabad courts).—**U Tha Zan U**, "Burma—the land of Pagodas," *MB*, L, pp. 115-121 (Some facts about the progress of Buddhism in Burma).
1866. CEYLON: **Thera, Kirielle Nanawimala**, *The Ancient Documents of Sabaragamuwa*. Colombo, 1942, XX, 208, pp. Rev. in *University of Ceylon Review*, I, pp. 107-108 by Julius de Lanerolle: "It contains a fairly representative collection of *sannasas*, *sittwas*, *ludapatas*, private deeds, etc., from Subaragamuwa. The documents belong...
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1868. —**Crowther, S. J. K.**, "The University of Ceylon," *NR*, XVI, pp. 398-405 (Sketches the history of the University College which has developed into the University of Ceylon. The University began its first academic year on July 1st, 1942, with 628 students on its rolls).—**De Silva, D. A.**, "A Chapter in the History of Lanka. Introduction of Buddhism and the building of Buddhist monuments," *MB*, L, pp. 88-94 (The introduction of Buddhism was thanks to the efforts of Asoka, who sent his own son Mahinda with four other missionaries for the purpose. "The king being converted to the doctrine others followed in increasing numbers").—**Elliott, Charles Brooke**, "The Keys of the Indian Ocean," *As*, XLII, pp. 216-217 (Ceylon holds the two keys of the Indian Ocean; east and west).—**Narayan, J. S.**, "Trincomalee," *NR*, XVI, pp. 164-170 (Shows with reference to history the importance of Trincomalee as a naval base for the strength and security of the British Empire in the East).
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1874. acquisition by Raffles from the Sultan of Jahore in 1824).—**Burnay, J.**, "The work of the French School of the Far East in the Realm of Linguistics," *IAL*, XVI, pp. 70-74 (Deals with the work of the French School of the Far East with regard to languages spoken in Indo-China and in the fields of Indian and Chinese linguistics).
1875. —**Cator, G. E.**, "Malaya: A Retrospect," *AR*, XXXVIII, pp. 375-379 (An attempt to refute the charges that British administration in Malaya had no roots and that the Malayan population made common cause with the Japanese against the British).
1876. —**Christian, John L.**, "Recent Literature Relating to South-east Asia," *FEQ*, I, No. 4, pp. 378-386.—**Gordine, Dora**, "A lecture on the Sculpture of Indo-China, Siam, and Java," *JRAS*, 1942, pp. 132-138, 5 pl. (The lecture opens with the remark: "The Indianization of East Asia was a far more far-reaching event in the history of culture than the Hellenization of Asia Minor. In the early centuries of the Christian era Indian culture swept like a great fertilizing stream, forming the unity of inspiration out of which arose the sculpture of Java, Indo-China, and Siam," and then proceeds to show with concrete examples the difference between good and bad sculpture).—**May, Reginald Le**, "The Sculpture in Siam, The Thai Period (1300-1600)," *IAL*, XVI, pp. 19-20, 4 pl. (Stresses the influence of the Sakhotai School as the ideal of Thai sculpture).—**May, Reginald Le**, "Siam and Penang in the Eighteenth century," *JRAS*, 1942, pp. 48-49 (A description of the collection of fifty-nine Siamese letters and documents (No. 12,157) of the Marsden Collection now in the library of the School of Oriental and African Studies, London. A majority of these letters are from the Governor of Talang to the Governor of Penang, Captain Francis Light. They are entirely devoted to matters of trade).—**Mee, Madame Wong Fook**, "Buddhism in Malaya," *MB*, L, pp. 50-52 (It would seem that Buddhism went to Malaya from Java. But in the absence of authentic information the history of Buddhism in Malaya must needs confine itself to the period starting from the time when Sir Stamford Raffles came to Singapore (1819). The article is mainly an account of Buddhist monasteries and temples).—**Ratnam, S. Raja**, "The Changing Malay People," *As*, XLII, pp. 449-453 ("Malaya cannot, and must not, revert to that kind of colonial administration, which, whatever may have been the motives of individual administrators, was largely responsible for its fall").—**Sastri, K. A. Nilakanta**, "Dvipantara," *JGIS*, IX, pp. 1-4 (Dvipantara is a proper name, probably applied to Malaya, Malayadvipa).—**Shahani, R. G.**, "Culture in the French Colonies," *IAL*, XVI, pp. 83-89.—**Tweedie, M. W. F.** "Prehistory in Malaya," *JRAS*, 1942, pp. 1-13, 3 pl. (Describes different prehistoric tools and potteries found in the Malaya peninsula under the following heads: palaeolithic, cave culture and neolithic, and cultures associated with the use of metals).
1885. —**Winstedt, Sir Richard**, "Buddhist Images from Malaya and

- Sūmatra," *IAL*, XVI, pp. 41-42 (The valuable commentary by Prof. K.A. Nilakanta Sastri (*cf. Bulletin de l'Ecole Française d'Extrême Orient*, Tome, XL, 1940, *Fasc.* 2, Hanoi, 1941) on the data dealing with the early Buddhist Malaya kingdom, Sri Vijaya, has just missed being the last word on the subject up to date only by being incomplete. The present writer supplies the deficiency).
1886. INDONESIA : **Bake, A. A.**, "The Javanese Shadow Play (illustr.)," *MR*, LXX, pp. 317-320 (Was the 'Wayang' or the shadow play of Indian origin? If so, then the technique as well as the subject matter would be Indian. 'In the villages of Malabar, that precious storehouse of manners and customs forgotten or discarded in other parts of India, survives a form of art curiously reminiscent of the
1887. Wayang').—**Benedict, Paul K.**, "Thai, Kadai, and Indonesian : A new Alignment in Southeastern Asia," *American Anthropologist*
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1890. Laws in Indonesia," *FEQ*, II, No. 1, pp. 31-47.—**Weidenreich, Franz**, "Early Man in Indonesia," *FEQ*, II, No. 1, pp. 58-65.
1892. FAR EAST (CHINA AND JAPAN) : **Soper, Alexander, C.**, *The Evolution of Buddhist Architecture in Japan*. Princeton, 1942, 330, 211 pp.
1893. (illus.).—**Bodde, Derk**, "Dominant Ideas in the Formation of Chinese
1894. Culture," *JAS*, LXII, pp. 293-299.—**Cutts, Elmer H.**, "Chinese
1895. Studies in Bengal," *JAS*, LXII, pp. 171-174.—**Magurn, Blanche W.**, "Daikoku Myō-ō, a Japanese Buddhist Deity," *BFAM*, X, No. 1, pp. 14-23.—**Pritchard, Earl H.**, "The Kotow in the Macartney Embassy to China in 1793," *FEQ*, II, No. 2, pp. 163-203.
1897. —**Pritchard, Earl H.**, "Outstanding Books on the Far East Published in 1941, Selected by twenty-five specialists on the Far East," *FEQ*, I, No. 3, pp. 247-252.—**Yu-lan, Fung, & Bodde, Derk**, "The Rise of Neo-Confucianism and its Borrowings from Buddhism and Taoism," *HJAS*, VII, pp. 89-125 (Indicates the ideological background from which sprang the Neo-Confucianism of the Sung (960-1279) and Ming (1368-1644) dynasties, and shows that the beginnings of this school can be traced as far back as the early years of the T'ang dynasty (618-907). While it borrowed certain ideas from Buddhism, Confucianism remained fundamentally opposed to Buddhism).

GREATER INDIA OF THE WEST

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1900. people and the government).—**Gupta, Hari Ram**, "Afghanistan at

Shah Zaman's accession 1793," *IHRC*, XVIII, pp. 129-1 (An abstract of an English translation of the original papers Persian of Ghulam Sarwar, a spy who was dispatched to Afghanistan by the British Resident at Lucknow to procure as authentic an information as he possibly could of the actual resources and strength of the king of Afghanistan).

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- "The Role of Sura in the Myth of Namuci," *JAOS*, LXII, pp. 36-40.—**Hamzavi, A. H. K.**, "Recent Cultural Activities in Iran," *AR*, XXXVIII, pp. 420-424 (The article traces the evolutionary stages through which Iranian culture has moved as a necessary background for a description of its present cultural activities).—**Hasrat, Bikrama Jit**, "Zeb-ul-Nisa and Diwan-i-Makhfi," *VBQ*, VIII, Pt. III, pp. 48-64 (*The Diwan-i-Makhfi* is seemingly not much different from the average lyrical Persian poetry of the 17th century. It is usually ascribed to Zeb-ul-Nisa Begum, the eldest daughter of Aurangzeb (1638-1702), but is in fact the composition of Mullah Makhfi of Rasht, a town in Gilan).—**Ishaque, M.**, "Qurratu'l-'Ayan-A Babi Martyr," *CR*, LXXXIII, pp. 174-182 (A prominent member of the Babi Church founded in the early part of the reign of 'Nasirud-Din Shah).—**Lambton, Ann K. S.**, "Modern Persia and the Future," *AR*, XXXVIII, pp. 431-436 (Touches briefly on some of the achievements and results of the regime of Riza Shah).—**Minorsky, V.**, "The Poetry of Shāh Ismā'il I," *BSOS*, X, IV, pp. 106a-1053a (From *Khatā'is divān* (Bibliothèque Nationale, sup. turc 1307) whose contents are threefold: i) poems with autobiographical hints, ii) poems of religious character, and iii) ordinary lyrics in which pagan hedonism is often interwoven with Sufi ecstasy).
5. —**Murthy, M. Vasudeva**, "Hafiz," *KSPP*, XXVII, pp. 28-40 (In Kannada. Lyrical poetry of the Persian poet is expounded).
6. —**Paruck, F. D. J.**, "The Political Relations between Persia and India," *ILQ*, XII, pp. 139-148 (From the time of Darius the Great and even earlier to the time of Timur. According to tradition during the Sassanian domination Behram V Gor married into the royal family of Valabhi, and a son of that marriage founded the Gadhabela dynasty, Gadha meaning Gor or wild ass, and Bhila the shortened form of Behram).—**Paruck, F. D. J.**, "The Seven Privileged Families of Ancient Persia," *ILQ*, XII, pp. 84-87 (Under the Achaemenians six other families besides their own were regarded as of royal descent, a tradition which was continued by the Sassanids. The writer deals with the historical vicissitudes of these families in this article. It is interesting that a descendant of the royal family of Mihran, Mihrangushnasp embraced Christianity and is remembered as St. Girwagis in the Christian Calendar. Among 'other noted renegades' several of whom 'were canonized as saints' was Hormisdas, 'who was the Pope of Rome from A.C. 514 to 523,' and Salmani-Farsi, 'one of the most revered companions' of Muhammad who had embraced Islam before its militant days).—**Pickering, Charles J.**, "The Beginnings of Persian Literature," *ILQ*, XII, pp. 34-51 (Behram Gur is said to have composed the first Persian verses, followed after a long interval by Abbas, Handalah of Baghdad, Hakim Firuz, and Abu Salik, Abu Shukur and Rudagi, the first real master of the spirit of Iranian literature, Abul Tayyib, Abu Mansur Muham-

- mad, Abul Muwayyad, Abul Fath and finally Umarah of Mary, whose productions were held as types of excellence by many poets of later times).—**Pour-E. Dawood**, "Zarathushtrian Studies : Âmeshaspands," *ILQ*, XII, pp. 94-99 ; 161-164 ; 220-222 pp. (Translated into English by Prof. Pour-E. Dawood).—**Rustomjee, Framroz**, "Farvardegan Days," *ILQ*, XII, pp. 149-157 (Farvardegan ceremonies are required to be performed on the days exclusively set apart for their performance conjointly by the community, as here the worship and reverence is to the group of Forohars that do 'come' to the bourne of the living).—**Saksena, Baburam**, "Genesis of the Kahamukari form of Khushro's poetry," *NIA*, V, pp. 282-283.—**Taraporewala, I. J. S.**, "Xvaetvadasa in Avesta," *ABORI*, XXIII, pp. 568-581 (Holds that the word in the Avesta does not refer to "next to kin" marriage ; its real meaning is "holding to self-reliance," a meaning which is in consonance with Zarathushtra's teaching that every man is free to choose his own path in life and that consequently each must develop the virtue of self-reliance).—**Tavadia, J. C.**, "Some Indo-Iranian Researches," *JCOI*, XXXV, pp. 4-40 (Summarises the results of recent researches in Iranian studies by scholars such as Schrader, Konow, Paqliaro, Guidi, Babrieli, Rossi, Christiansen, Benveniste, Hortel, Herzfeld, Glover, Leuman, Duchesme-Guilleme, Goitze, Hartmann and others in history, archaeology, epigraphy, antiquities, grammar, religion, culture and allied subjects).
1924. **IRAQ : Heidel, Alexander**, *The Babylonian Genesis*. Chicago Illinois, The University of Chicago Press, 1942, 131 pp., 17 pl., 1 map (From the preface : "The present volume... is concerned with the creation stories of Babylonia and the problem of their relation to our Old Testament literature (and) is intended primarily not for the professional Assyriologist but rather for the Old Testament scholar and the Christian minister" : Contents: i) Enuma Elish ; ii) Other Babylonian Creation Stories ; iii) Excerpts from Damascius and Berossus ; iv) Old Testament Parallels: Appendix).—**Lloyd, Seton**, *Ruined Cities of Iraq*. Oxford University Press, 1942, Rev. in *NR*, XVII, p. 320, by V. Courtois ; "Gives brief historical and topographical information about the most important cities of old Mesopotamia. The ruins and excavations of Ur, the dwelling place of Abraham, are described with fuller details." Guide-book.—**Chakravarti, S. N.**, "The Origins of Civilization in Mesopotamia," *JUB*, XI, I, pp. 1-16, Pl. VII (The protohistoric culture of Babilonia is divided into three periods : the earliest represented by the Al'Ubaid culture ; the second by the Uruk period, and the last phase by Jamdet Nasr, which is found to correspond with the Amri period in India. Thus working backward from the third millennium B. C. it is possible to trace the two civilisations to a common origin, viz., Dravidian ; and since the Sumerians represent an intrusive element in Meso-

- potamia, one is led to the conclusion that India is the cradle of their civilization).—**Heras, H.**, "The Cult of the Mountain of the East in Sumer," *GBC*, pp. 443-445.
1928. **SYRIA**: **Cassuta, U.**, "The Palace of Baal," *NR*, XV, pp. 132-138 (Parts of the epic about Baal and Mot regarding the construction of the Palace of Baal were unearthed by the French Archaeological Expedition at Ras Shamra in Syria. In the present article the author gives the contents of this mythological poem in accordance with the reconstruction of it which he has attempted).—**Schaeffer, C. F. A.**, "French Archæological Excavations in Syria between the two wars," *JRCAS*, XXIX, pp. 184-194 (Describes excavations at Byblos and at Ras Shamra. At Byblos a French expedition unearthed a bust of the Pharaoh Osorkin I of the 10th century B.C., among other sculptures, and a tomb of a king of Byblos together with funeral offerings of Egyptian origin. At Ras Shamra, which was known in ancient times as Ugarit, the author of the present article had the rare good fortune to discover a whole library of cuneiform texts. Their importance for exegetical study cannot be overestimated; for it is this literature 'that largely inspired the Biblical authors of the Old Testament').
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1933. —**Report of the Fifty-sixth ordinary General Meeting (of the) Egypt Exploration Society**, 1942. London, The Offices of the Egypt Exploration Society, 1942, 16 pp.—**Blackman, A. M.**, & **Fairman, H. W.**, "The Myth of Horns At Edfu—II (Illust.)," *JEA*, XXVIII, pp. 32-38 (The Triumph of Horns over his enemies: a sacred drama).—**Davies, N. M.**, "Nubians in the Tombs of Amunedjeh (Illust.)," *JEA*, XXVIII, pp. 50-52.—**Dunham, D.**, & **Young, W. J.**, "An Occurrence of Iron in the Fourth Dynasty (Illust.)," *JEA*, XXVIII, pp. 57-58, 1 pl.—**Faulkner, R. O.**, "The Battle of Megiddo (Illust.)," *JEA*, XXVIII, pp. 2-15 (From a study of the hieroglyphic text the author has come to different conclusions from those of Dr. Nelson in his thesis *The Battle of Megiddo*).—**Gwyn Griffiths Y.**, "Inverted Use of 'Imy," *JEA*, XXVIII, pp. 66-67.—**Newberry, P. E.**, "Notes on Seagoing Ships," *JEA*, XXVIII, pp. 64-65 (Egyptian Seagoing ships).—**Parker, R. A.**, "Duration of the Fifteenth Dynasty according to the Turin Papyrus," *JEA*, XXVIII, p. 68.—**Smither, P. C.**, "An Egyptian

- Text in Greek Churackrs," *JEA*, XXVIII, pp. 20-31, 2 pl.
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LIBRARY SCIENCE

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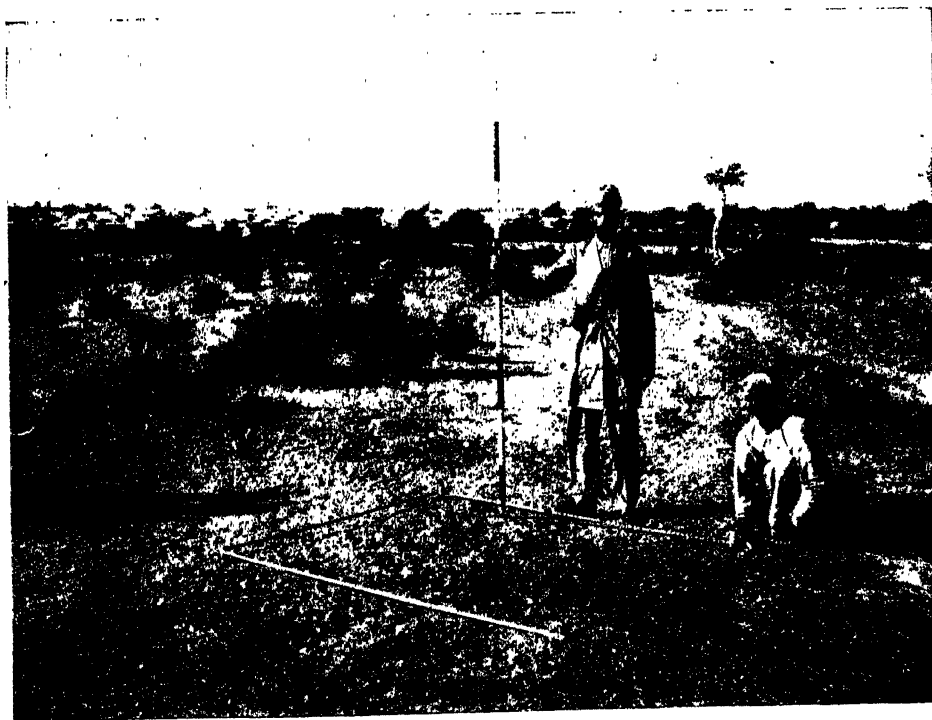
C O R R I G E N D A

- No. 213, for Times of India Press read Minerva Printing Press.
No. 507, for Poet-Rethorician's read Poet-Rhetorician's
No. 613, for Beasant read Besant.
No. 732, for artiftracts read artifacts
No. 1212, for Sarkar read Sircar
No. 1424, for Shiroā-e-Urdu read Shorā-e-Urdu
No. 1548, for *Bhārtītiṭha* read *Bhāratītiṭha*
No. 1652, for D. G. Dandoy read G. Dandoy
No. 1658, for P. Dandoy read G. Dandoy
No. 1781, for chagada read chegada
No. 1784, for Christão read Christã
No. 1837, to be transferred to p. 70—Art.
No. 1903, for Child read Childe
No. 1907, for 1904 read 1903
No. 1941, for Churackrs read Characters
No. 1947, for tuenty read twenty



Left bank of the Sābarmatī at Pedhāmli showing the various strata ; the loess yielded microliths and the silt and gravel conglomerate strata palaeoliths

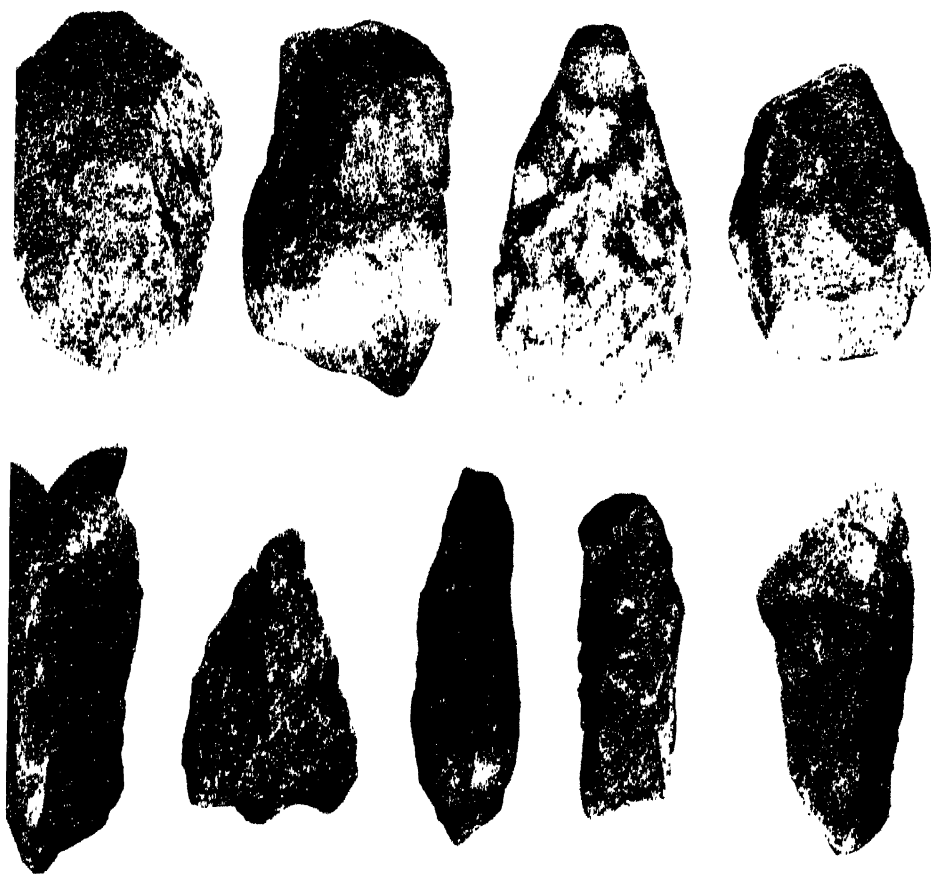
b



Top of the Mound (Timba) II at Langhnaj before excavation.
This pit yielded a number of microliths and large fossilized bones



Palaeoliths from the gravel conglomerate and silt strata on the Sābarmatī
 Except Nos. 3 and 4 (middle row, left to right), which are cleavers, the rest are hand axes.

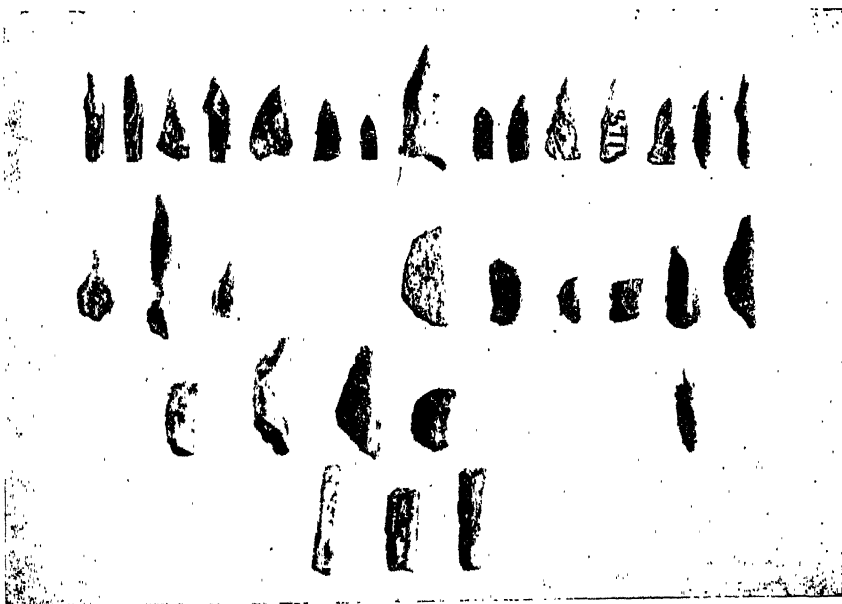


Palaeoliths from the Sābarmatī and the Orsang valleys. Top row, left to right: Nos. 1, 2, 4 discoid cores from the Sābarmatī gravel conglomerate. No. 3 (top row as well as the lower row) a quartz hand axe and a blade respectively from the loose gravel at Bahadarpur on the Orsang. The rest:—flakes from the gravel and silt strata on the Sābarmatī.



Microliths from the excavations at Langhnaj. Top row : Crescents ; the rest various types of "Points".

b



Micro-bone tools from the excavations at Hirpura and Langhnaj

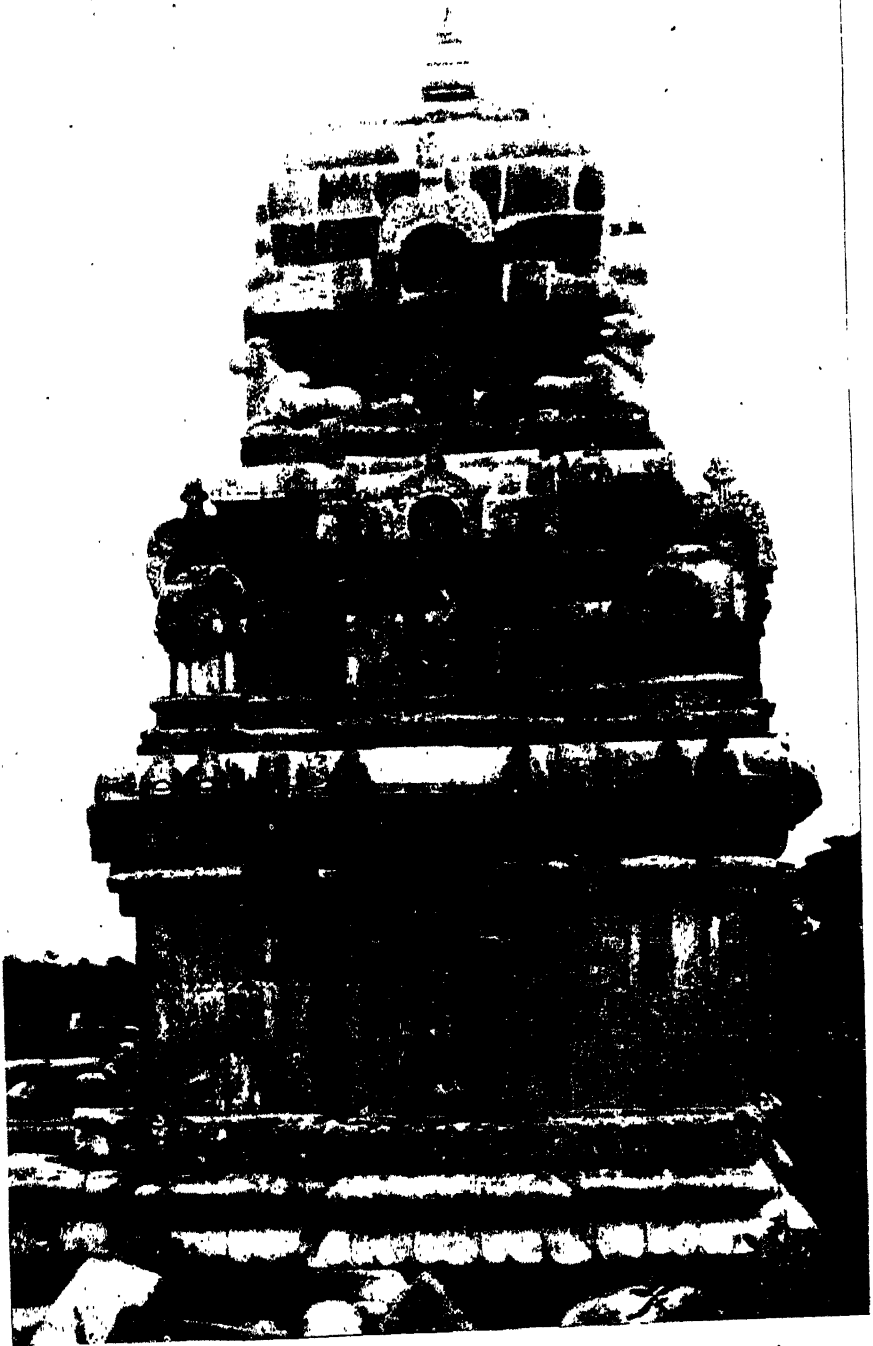


Cave No. 15 on the "Munda" Hill—"The Guest House"

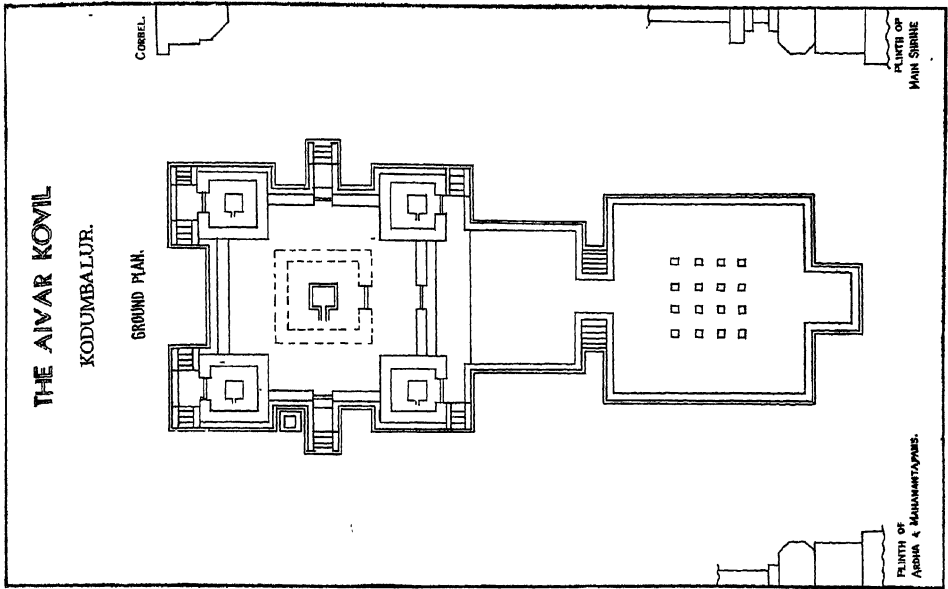
b



Cave No. 15 on the "Ravto" Hill, showing the front and the interior with the stupa

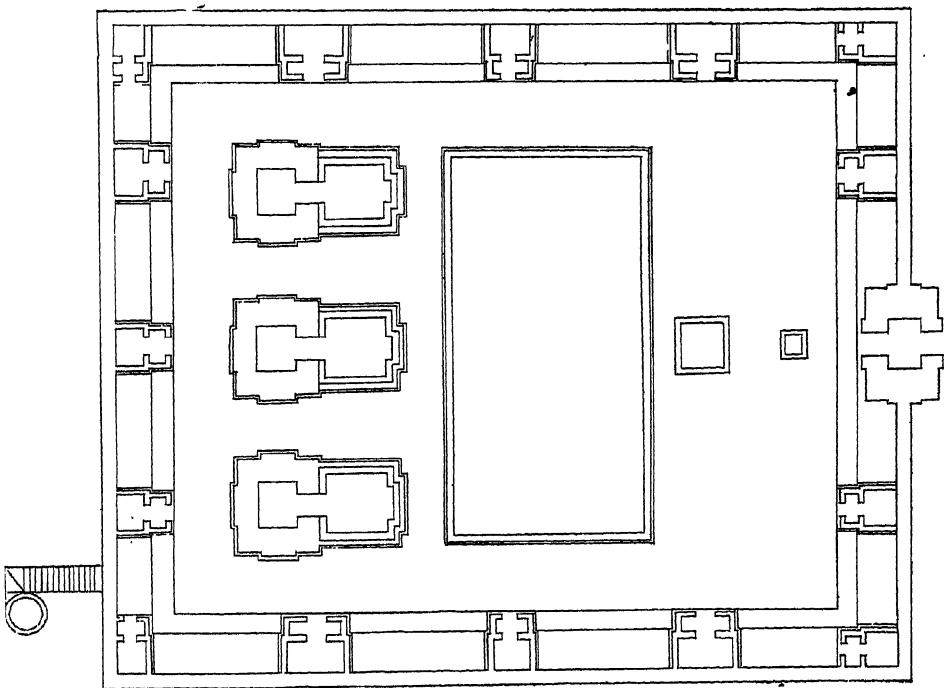


One of the three extant shrines of the Mūvarkōvil after reconstruction
at Kodumbalur, Pudukkottai State



b

The Mūvar Kōvil, Kodumbalur
the ground plan



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